Christian Reflector.

VOL. 2.—No. 16. WORCESTER, (MASS.) FRIDAY, APRIL 19, 1839. CYRUS P. GROSVENOR, EDITOR.

THE
CHRISTIAN REFLECTOR
IS PUBLISHED EVERY FRIDAY

By a Board of Managers, consisting of seven Ministers and eight Laymen, of the Baptist Denomination, at Two Dollars a year, payable always in advance. For Twenty Dollars paid by one hand, eleven copies; and for Thirty-six Dollars so paid, twenty-one copies. The paper will be sent to subscribers by mail, unless otherwise ordered.

☞ *A few advertisements of a general character will be admitted at the usual rates.*

☞ *All Communications,* POSTAGE PAID, *will be attended to.*

PRINTED BY
M. SPOONER & H. J. HOWLAND

ABOLITION IN THE CHURCHES.

REV. JOHN RANKIN'S LETTER.—The writer of the following letter, the Rev. John Rankin of Ripley, Ohio, is the pastor of one of the most flourishing churches in that part of the West. If I mistake not he has built up the church from small beginnings. He has been instrumental too in raising up a number of other churches in the vicinity, and has been in his own congregation and in the region round, abundant in labors for the upbuilding of the Redeemer's Kingdom.

Mr. Rankin possesses one of the clearest heads and purest hearts in the West.

E. W. CHESTER.

RIPLEY, Feb. 8th, 1839.

Brother Hastings—I received yours of Jan. 10th. I readily comply with your request. You ask me if the subject of abolition has been introduced into my church. I answer it has, and with good effect. Soon after its introduction the state of the church improved until a revival ensued, and fifty persons were added to our communion; and the church still continues to prosper.

During our revival, we held anti-slavery meetings, and remembered the poor slave in bonds. Praying the poor will never grieve away the Holy Spirit. The best way to promote a revival is, to please him with whom are the issues of life. "Pure religion and undefiled before God and the father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

When Paul was sent forth to preach the Gospel to the Gentiles, it was enjoined upon him that he should remember the poor, and this he says he was forward to do. The slaves are all poor. No slave-mother can call her husband her own, no slave child can call its father its own; the husband and father is held as property, and is every hour liable to be sold and driven to market at the will of the master. Hence all slaves are so poor as not to own their own souls and bodies, they are deprived of that which gives value to existence and to every thing else. Nothing in the universe can be valuable to man without liberty to enjoy it. The slave, then, is the poorest of all poor; every other man, how poor soever he may be, still owns himself. He possesses liberty, a treasure for which he would not take millions.

All slave mothers are widows, and all slave children are fatherless, and are the poorest of all widows and fatherless; they are robbed of liberty, the dearest of heaven's gifts. These are the poor of our land; few others need be poor and God will sooner or later curse the pastor and people who do not pity them and labor for their liberation.

The church of which I am pastor has remembered these poor, she has contributed liberally for their liberation, she has set apart the last Monday evening of every month to pray for their liberation and salvation. The state of this church has been better since than before. She has been generally more united, and more lively in her devotions; has enjoyed more special tokens of God's favor; there has been in her bounds a more general state of serious impression upon those not in communion, and even now, in these days of division and strife, there are some inquiring what they must do to be saved.

I have been the more particular in stating these facts, because I suppose that no church in the land has given a more thorough attention to the anti-slavery cause. Perhaps in no other church has the subject of slavery been oftener brought into the pulpit, and yet few churches have been so prosperous. And she was not previously so prosperous as since. This shows at least that anti-slavery principles have no tendency to destroy a church.

Abolition has been introduced into the greater part of the Presbyterian churches in this part of Ohio, and there is reason to believe, that every church that has become thoroughly anti-slavery has been improved in piety. The Rev. Mr. Fullerton, agent for the A. B C. F. M., stated that he found the anti-slavery churches much more liberal than others in their contributions for foreign missions. And it should be remembered that these churches had contributed largely to the anti-slavery cause, and yet they contributed for the conversion of the heathen more than those who had given nothing for the relief of the poor slaves.

It will be found in every place that the most pious classes of the church are the first to become abolitionists. And among the men of the world, such as are remarkable for a high degree of humane feeling more readily embrace the anti-slavery principles, than do carnal professors of religion. I know of no instance of a man, remarkable either for piety or humanity, being a strenuous and persevering opposer of abolition. I have introduced abolition into many churches. I have never yet found the church that gave me a hearing, in which I was unable to form an anti-slavery society. I have gone from church, to church and never failed, after 2 or 3 lectures, to form a society, and never in a single instance did division follow. And I do from actual experiment believe, that no church of ordinary piety will oppose the principles of abolition, when understood. I should be sorry to believe that in Philadelphia, there is a single church belonging to any evangelical denomination, so destitute of piety as understandingly to oppose abolition. Can it be that a Christian people will oppose the law of love? "Thou shalt love thy neighbor as thyself," is the length of abolition. Let this precept be universally obeyed, and all that abolitionists desire will be done. Opposition to abolition is opposition to true piety, to what Jesus calls true religion.

The church that would do it, knowing what abolition is, ought to be accounted a synagogue of satan. Pious persons may in ignorance make opposition, but persons who intelligently oppose the anti-slavery cause, can have no just claims to being christians. I hope the anti-slavery cause will be propagated in every church in your city. It may act as "refiner's fire and fuller's soap." It may be a fan in the hands of God to fan carnal professors out of the church, and the sooner the better, unless they repent.

What would now be thought of ministers and churches who would oppose temperance? Surely opposition to abolition should be considered still more odious. It is becoming quite too late in the day for ministers and churches to oppose abolition and expect to be accounted true christians. You desire to know the effects upon churches that have opposed abolition? I answer that it is hard to say. The churches that have made signal opposition have before always manifested so little piety that it is difficult to perceive whether they are in a worse condition than formerly. They seem to have but a name to live while they are dead.

I passed one of them some days since. I was told but twelve or fourteen persons attended worship on the Sabbath.

JOHN RANKIN.

From the Union Herald.

THOUGHTS ON READING MC'DOWALL'S MEMOIR.

Number 1st.

Mr. Editor—

The reading of the "Memoirs of Mc Dowall," must be a useful employment for any man or woman, who wishes to see society virtuous and happy;—who wishes to learn the power of religion over the soul of man;—who wishes to know the snares which beset the pathway of the young, that they may give them timely warning of the dangers which beset them as they pass through life,—who wishes to know, the influence of infidelity in its most alluring forms, the influence of gambling, rum-selling, theatrical amusements, lotteries, slavery and all their kindred vices;—and who wishes to know the overwhelming oppressions and cruelty which are carried on in our land under the garb of religion—the despotism of party ecclesiastical combinations. On all these points, a careful reader of the above volume, may learn many things which may be useful in future life. In the first thirteen chapters of the book, the reader will find the workings of religion upon his own mind; and must, we should think, be convinced that he was a man of respectable talents, and of most ardent, and self-denying piety;—that he was an exceedingly conscientious man sometimes depressed with melancholy, of rather a feeble constitution, very sensitive, and a man who had an unconquerable love for his God and Savior, and a most ardent longing for the salvation of his fellow men. These traits of character, we think, will strike almost any one as prominent with him, by a perusal of the chapters referred to above.

But that part of his history, which, more than any other displayed the superiority of Mc Dowall's mind and which will embalm his name in the memory of thousands, while virtue shall have an advocate among men, commences about the middle of the fourteenth chapter, and bears the date of Oct. 1st, 1830. He appears to have had a struggle of no ordinary kind, with the giant sin which is filling our land with pollution and crime, almost at his first onset upon the abodes of the licentious. "While preaching one day to the dissolute and abandoned," he says: "My feelings were strange, indescribable. Any man hazards his good name being seen loitering in the vicinity of the Five Points, what then do I hazard having such a multitude of these creatures around me in this place? But my soul was in grief. I knew God, the righteous Judge, was omniscient and just, and whatever man might think of me would not influence the final Judge; so I stood firm in conscious innocence of evil purpose, and found strength in discharging my duty." P. 104. This was a noble stand, and displayed in him a mind deeply imbued with the love of man, a hardihood of purpose and a moral courage worthy of a martyr, which the doughfaces in the Church and ministry who opposed him never possessed. If all the professed ministers of Christ and the professed friends of his religion, possessed the same abhorrence of licentiousness, as Mc Dowall did, there would soon be a tide of odium rolled upon this vice, which would check at least its progress in the land, and many streams of sorrow would be dried up, which are now permitted to flow unrebuked by them.

The book before us, is highly calculated to correct an error of no ordinary character, which has long prevailed and has doubtless been the ruin of thousands. We allude to the fact, that the gentleman seducer goes unrebuked, in what is called refined society, while the other sex, is an outcast from such society.—This has always seemed a most cruel and wicked prejudice. Mc Dowall takes the right view of this matter, and every virtuous man and woman in the nation, ought to ponder well that subject.—On P. 107, he says: "No man who values his good name should speak to a person who betrays or seduces a female. No man should admit to the society of his sisters or his daughters the man who loses his character. The odium of a virtuous society should be rolled upon his head. I hold such a man to be an unworthy and highly dangerous member of society." On one occasion, when he was accusing some lewd young women of ruining young men, he received for answer, "Young men have ruined us!" On this he has on P. 118, the following remarks: "There was too much truth in their retort, to be rebutted by a denial. It is true more baseness marks the conduct of many a young man who is respected by society, than can be found in any woman at the Five Points. He is a seducer.—He is a traitor after seduction. He boasts of the multitude of his trophies; prides himself among the impure and vile school of adulterers, among whom he has the unenviable rank of chief robber of domestic concord and purity. What a disgusting object is he! Let his name rot.—Let him be had in everlasting contempt."

The community in this land have been long most criminally guilty in this matter. For while the libertine is suffered to pass in society, often as a gentleman, and is admitted to all the intimacies of society and friendship, the seduced female is excluded from all such society, and reputed hardly fit to live among men;—when in nine cases out of ten, the man is ten fold more criminal than the woman. He who kills a person outright in cold blood, is reputed and dealt with as a murderer. But the seducer kills his victim by inches; it is like torturing to death before a slow fire; and yet the doer of this most inhuman and desperate deed, is suffered to go at large, and to commit as many like crimes as may best please him.—Virtuous females are often guilty and encourage the wretch in his work of ruin, by not setting the mark of their burning indignation upon him, instead of admitting him to their company, as a fit associate for decent and refined society. Every virtuous woman should shun such a man, as she would a viper which would sting her, if chance should offer, and her daughters too, to death; and this indignant frown from female virtue, should be seconded, and sent home upon the seducer's conscience, by every virtuous man in the land. Let all the licentious men, then, read from the eye and tongue of every lover of domestic peace and purity, "their sentence burning with vindictive fire," and they will soon stop their work of ruin and death.

JOHN TRUAIR.

From the Christian Secretary.

A QUESTION ANSWERED.—"Mr. Editor, you will confer a favor on a reader of the Secretary, by answering the following question.—"Is it consistent with the Christian profession for Baptist Tavern Keepers to open their houses for balls, cotillion parties, etc?"

We reply, if balls, cotillion parties, and so forth, are proper and scriptural amusements, it is right, but if they are improper and unscriptural, it is wrong. We believe that upon this subject a perfect unanimity of sentiment prevails among Christians. None justify them; all condemn them, without hesitaion or qualification. They are too much in coincidence with "the lust of the flesh, the lust of the eye, and the pride of life," to receive the slightest countenance from one "who fears God, and eschews evil."

If the tavern keepers, referred to, are not only Baptist, but *Christian* tavern keepers, that is, men fearing God, hating covetousness, and waiting for the coming of our Lord, their taverns must be *temperance taverns* of course; they must have added sin to sin by opening them for balls and similar amusements, for we never knew such a thing take place without a considerable amount of *drinking*. We never knew one, at which some young men did not get, if not wholly, at least partially intoxicated. Balls are generally kept up to very late hours; one in this city was kept up till five or six o'clock in the morning, and young lads were seen at this hour reeling home through the streets in a manner which but too plainly betokened the dissipation of the previous evening. And our readers all know what the Bible says,—"Cursed is he that putteth the bottle to his neighbor's mouth." For our part, we see no difference between this, and mixing up *gin, rum, brandy*, and other liquid poisons behind the bar, for a set of idle, improvident, and giddy fools, who are dancing themselves to perdition. No, no! it cannot be right; it must be wrong,—fearfully wrong. For we are bound not only to resist positive temptation, but to shun the very appearance of evil; not only to "work out our own salvation with fear and trembling," but to do all in our power to "save others from the fire, hating even the garments spotted with the flesh."

We have just received a note from Bro. Van. Loon, of Westfield, informing us of an interesting revival among the people of his charge. He says—"The Lord hath done great things for us. We rejoice over nearly forty new born souls; a goodly number are seeking Jesus; the harvest is plenteous, but the laborers are few. I have made several efforts to get help, but without success.—Do you know any brother whose assistance we could obtain for a few days?"

We hope some good brother will volunteer his services to Bro. Van. Loon in this interesting crisis of the affairs of the Church in Westfield.—*Ibid.*

We understand, the revival in Suffield is still advancing. Brother Seaver is yet sick, and Brother Bently has gone to take his place. We trust some friend there will soon supply us with an extended account of the state and progress of this interesting work. We hope, also, to hear from Middletown, with regard to the state of things there. Will Bro. Doolittle, of West Springfield, favor us with some account of the good work of grace within the bounds of his parish?—*Ibid.*

A SISTER.—He who has never known a sister's kind ministration, nor felt his heart warming beneath her endearing smile and love, beaming eye, has been unfortunate indeed. It is not to be wondered at, if the fountains of pure feeling flow in his bosom but sluggishly, or if the gentle emotions of his nature be lost in the sterner attributes of mankind.

'That man has grown up among kind, affectionate sisters,' I once heard a lady of much observation and experience remark.

'And why do you say so?' said I.

'Because of the rich developement of all the tender feelings of the heart.'

A sister's influence is felt, even in manhood's riper years, and the heart of him who has grown cold in its chilly contact with the world, will warm and thrill with pure enjoyment, when some incident awakens within him the soft tones, the glad melodies of his sister's voice,—and he will turn from purposes which a warped and false philosophy had reasoned into expediency, and even weep for the gentle influences which moved him in his earlier years.

—[Selected.

Another conscience quickened.—A gentleman in this city, received on Saturday, a letter through the Post Office, enclosing a $100 bill, which the writer stated to be the principal and interest of a sum which he had unlawfully taken from him in the year 1812—27 years since.

Merc. Jour.

The Colleges in the U. S. at present, number 88—besides 12 Law Schools, 96 Medical, and 50 Divinity Schools.

From the Emancipator.

HORRID SENTIMENTS.

The following is from a speech delivered in Congress by Henry A. Wise, of Virginia, on the resolution of Mr. Prentiss to expel Alexander Duncan, of Ohio, from his seat—and in reference to the death of Cilley.

Mr. Wise, let it be remembered, with his hands, dripping, as it were, with the blood of the murdered Cilley, was employed to advocate the claims of the Colonization cause, lately, at Washington, when he declared, that the best way to put down abolition was with gun powder and the sword, or words to this effect.

And, observe, too, what a similarity there is between his manner of reasoning in relation to dueling and the talk of anti-abolitionists about slavery. Mr. Wise abhors dueling—O, yes. So do our opponents abhor slavery, but—they abhor abolition a great deal more.

"Let Puritans shudder as they may—I here proclaim that I belong to the class of the Cavaliers, not the Roundheads! The parties met on the point of honor and veracity—they fought—fought fairly—one fell—and his fate might have been that of my friend; it is a wonder it was not. I was present, a second—I am amenable to the laws of Maryland upon indictment; and am ready to submit to any trial by this House for a breach of its priviliges. I have again and again demanded a trial. I desire it. I seek it. I court the sentence of the House. I repeat, many of you have propagated the vilest slanders concerning my conduct in this affair. I have been vilified by every species of vituperation which malice here, among yourselves, could invent. I have been stigmatized as a *murderer*; and yet I challenge you, O just and righteous judges! who have just demeaned yourselves in your high seats of justice, to try me for what many of you have condemned me already. The gentleman has himself named the horrid word—*murder*! Murder! Sir, there are two sorts of murder. There is one description of that offence which deserves the hangman's knot. There is another form of murder—murder by the law—which *public sentiment* higher than the law-breaker—defines to be *honorable*.

IMPORTANT BOOK ABOUT TO BE PUBLISHED.

The most strenuous advocate for gradualism must, we think, be satisfied with the gradualness by which this nation is admitting the truth on the subject of Emancipation. The old stories about the horrors of liberty are now driven out of repute by the success of emancipation in the British West Indies. And now the nation turns over on its side with the exclamation, "Well, I am glad they are not all murdered in the West Indies, but, thank God, nobody has the power to make us free our slaves, therefore, *let pretty well alone.*" The next point, therefore, is to make the nation see that the present condition of slavery is very far from being "pretty well." To arrest the attention of such a community, and compel assent to truth so unwelcome, will, we are aware, require a very strong array of irrefutable FACTS. Impressed with this conviction, the Executive Committee are preparing to exhibit such an accumulation of facts respecting the actual condition of slaves in this country, as, we venture to say, never was brought together before on any one subject. For this purpose, besides collecting the testimonies of some scores of living and responsible witnesses, whose name and address are given, they have caused many thousands of southern news papers to be carefully examined, and the facts there contained will be arranged under appropriate heads in a very perspicuous and impressive manner. The work is already in the printer's hand, and is intended to be on sale by the Anniversary. It will be first published in pamphlet form, like Thome and Kimbal's Journal, and of about the same extent.—*Eman.*

BLACK LAWS OF OHIO.

We have no room to state the "black laws" of Ohio: nor is it needed. They are proverbially and notoriously unjust and disgraceful. We will only mention a fact, which will illustrate one of them.

A white man entered the house of a respectable colored man, in Ohio, and began to abuse his wife, in his presence. The husband remonstrated, and then resisted. The white man laid him dead at his feet, accomplished his purpose, and went away. Two or three persons witnessed it; and yet there is no law in Ohio that can punish that man simply because they were not white. To such indignities every colored man in Ohio is *daily exposed.* And yet "it is not *expedient to repeal any law,*" &c. And they have *no right to present petitions,*" &c. If this is not "framing mischief by law," we know not what is. If it is not sporting with the welfare of man, we are mistaken If it is not directly inviting indignities upon the defenceless, what is it? If it is not a violation of the second great commandment, then nothing can violate it.

And will God look approvingly upon the act? Does our legislature suppose that Jehovah is an indifferent spectator of the scene? Let them not mistake. No truth is made more certain, "both by revelation and experience than that He "will visit for these things;" and his soul "will be avenged on such a people." It is because we pity the poor and forsaken, that we *regret* the passage of these resolutions. It is because we *fear* God that we *tremble* at the conduct of our Legislature.

To our colored brethren, we would say, be patient, be submissive. It may be "that help will arise from another quarter." And those who can, we would urge to do all that *duty requires* for the restoration of their rights, to the injured, that "in the *time* of TROUBLE, the Lord may hide them in his pavillion."—*Oberlin Evangelist.*

From the Union Hegald.

"MOB LAW AT BUFFALO.

We learn from the Buffalo Weekly Republican, that on the morning of Saturday, March 23rd, the office of the "Mercury and Buffalonian," a small Daily Journal published at Buffalo, was entered by "a disguised mob, who threw its type into the street, shattered the cases, overturned the stands, and dismantled the press." The perfect recklessness of Mr. Nichols, as an Editor, and alleged attacks upon private character, cannot afford the least apology for the commission of this base outrage, not merely upon him, but upon the whole community, of which he is a member. Whatever may have been Mr. Nichols' editorial course, he was amenable to the law, and entitled to its protection; and it did not belong to a misjudging, ignorant and passionate mob to set all law at defiance, and trample upon the liberty of the press, by inflicting summary punishment on a citizen unconvicted of any crime; thus giving another example of the prevalence of "mob law," which is becoming too common in our country for the healthy action and prosperity of our Republican Institutions. The Editor of the Republican justly says:

"If the Buffalonian deserved to be put down, this certainly was not the way to do it, for public sympathy is justly enlisted in favor of the object of such lawless violence; if it did *not* deserve to be suppressed, the outrage is still more heinous. Moral power is the only means by which licentiousness of the press can be restrained; its freedom, in this country, is a chartered right, and cannot be destroyed even by the anarchical despotism of a mob."

CEYLON. Rev. John Selkirk, a missionary in this island, gives the following picture of the painful effects of intemperance and superstition;—

I lately went to visit two sick persons. One was a man of the barber caste, in the village of Pannikemulle, who has been almost a skeleton for the last twelve months, and who originally brought on his illness by drinking. The poor fellow could hardly sit up. We found him lying on his mat, on the ground, in his garden.—He was able to say very little; but he told us that he prayed to God to pardon his sins. He is a young man, about twenty-five. He has several brothers, all of whom are, like himself drunkards. It is grievous to see the havock that intemperance is making among the Singhalese people. Taverns, as they here call them, are now multiplied three-fold over and above what they were a few years ago, and every tavern is, at all times of the day, full of people, cursing, swearing, fighting, and card-playing. Government has been petitioned, by some of the chief and most respectable inhabitants of this village, to issue some ordinance to restrain it, or put a stop to it; but as yet nothing has been done.—The other person is the mother of one of the institution boys, who live in the village of Pagoda. She is reduced by disease to the very brink of the grave; and for a part of the time that they were trying to converse with her, she was out of her senses. Her son is at home for a few days, waiting upon her; but there is no hope of her recovery. All that I could do, was to exhort her brother, at whose house she is residing, having been forsaken by her husband, and the family, not to neglect religion till sickness came upon them, lest they also should be reduced to the deplorable state in which they saw the poor woman. Her son told us that he read the New Testament to her, when she was able to hear it.

Though it is past twelve o'clock at night, when I sit down to write, yet I cannot go to rest till I have recorded what I have just been doing. I have this moment come home from a devil-dance. I was told, in the evening, that the daughter of one of the schoolmasters was possessed of a devil; and that this was the night in which the devil-dancer was to attend, and perform a ceremony to drive it out. As the house of the schoolmaster is on the other side of the Cotta lake, and almost opposite our house, they took care to have the young woman conveyed to a house at some distance, where they thought tom-toms would not be heard, nor the lighted torches seen. I went from home about eleven o'clock, P. M., and after various delays, occasioned by the canoe getting fast in the mud, and from our inability to find the landing-place on the other side, as well as the road to the house, we arrived about twelve, when we saw the poor girl, supported by her mother and another woman, pulling her hair, beating her breast and body, and moving her arms and legs to the beat of the tom-tom. She seemed to be worn out with fatigue, and if she had not been supported must have fallen down. She was in a small maduwa, around which were several small ones, made by a few sticks driven into the ground, and roofed over, and beautifully ornamented with the young white cocoa-nut leaf. In each of these was the half of a papau-fruit, which was filled with oil, and had a wick burning. The devil-dancer was dressed in a red cloth dress, very fantastically made, and turned up at the bottom with white. In each hand he had a lighted torch, and was dancing in a manner which would almost make one think that he, instead of the poor girl, was possessed. He brandished his torches most dexterously, in all directions, frequently throwing in one or the other handfuls of pounded dummala, a kind of resin, which rose in an immense flame, and made the priest's painted face appear truly hideous.

THE HUMBLE MAN.

True humility is that disposition of mind which disposes one to have a low esteem of himself; and in seeing so many imperfections in himself, he is far from expecting perfection in others. He can see faults and not mark them as crimes. But false humility darkens and contracts the mind, and engenders a morose, faultfinding spirit. True Humility, like modesty its offspring, seeks to conceal its excellences.—When she *fasts*, she appears in her usual habiliments; while false humility is very fond of the badge—in order to advertise her devotion. True humility makes no greater display of its excellences, than the present occasion requires; while false humility is like the coxcomb, who when he purchases a trifle, pulls out a purse full of gold to advertise his riches.

Mr. Gallatin has presented all his manuscripts and charts, relating to the Maine boundary, to the New York Historical Society. Mr. G. was one of the commissioners for adjusting the boundary question.

From the New York Observer.

LETTER FROM FRANCE.

[From our Correspondent.]

(Concluded.)

BOURGES (Lower Seine) January, 1839.

The Duchess de Broglie — Madam Rumpff.

While the friends of this gospel still mourned this loss, they were called to meet another equally afflictive.

Madame *Rumpff* was born in the United States; she was the daughter of Mr. *Astor*, whose vast commercial enterprises are famed in Europe, and have given name to Astoria,* used by Mr. de Chateau-briand.—She was married to Mr. Rumpff, minister plenipotentiary of the Free-Towns of Germany at Paris. She had a large fortune, a numerous acquaintance, and every thing which the world calls desirable; but she was still more distinguished by her faith and her humility than by her worldly possessions.

Her husband's official duties kept her in Paris during a great part of the year; but when she could leave the tumult of the city, she went to a quiet retreat in Switzerland, to practice their modest virtues which so well suited her character. She was a member of most of the Ladies' Committees which sustain in Paris our religious Societies, and seemed to take as much care to hide her benefactions, as others take to publish theirs. Her largest subscriptions were given anonymously, and so carefully did she conceal herself, that even the person who was the agent of her charities was often ignorant of the real donor. In this way she sent thousands of francs at a time to our christian Societies.

She went herself to visit the poor and the sick in their dwellings; a personal sacrifice very rare among the wealthy, who too often judge it easier to give their money than to pain their hearts with the sight of human misery. While giving bread to the poor to relieve their bodies, she also offered them the bread which nourishes the soul, and her charity opened hearts long closed to the words and promises of the Gospel. But while she labored to save others, Madam Rumpff did not forget the care of her own salvation. The reading of the Bible, meditation, prayer, attendance on divine service and at religious meetings, occupied a large portion of her life, and gave to her piety that maturity and solidity which made her to be regarded, though so young, *as a mother in Israel.*

Madam Rumpff was reserved and even diffident; but when occasion offered to speak of the things of God, she displayed great force and simplicity, so that persons most opposed to the gospel heard her with attention and respect. "She was aware," writes one who knew her best, "that she could do nothing *without* Christ, but that she could do all things with him. With great energy, perseverance, and decision of character, and raised her above the influence of mere worldly considerations.

She loved to contemplate the works of nature, because she viewed them as the work of God, of that God who is great in all things, and who has exhibited in his work striking marks of his goodness, as he has given, in the gospel, undeniable proofs of his love. She felt the importance of a good religious education for her children, when she called to mind the pious lessons of her own mother, and she founded, in the Cantons of Vaud and of Geneva, three infant schools, at the head of which she placed christian teachers. As some poor families could not avail themselves of the advantages which these schools offered, because their children had too long a distance to walk, Madam Rumpff procured a small wagon, drawn by an ass, which went every morning from village to village for the children, and carried them home at night. Christian charity is ingenious in devising means, and easily overcomes obstacles which would chill the ardor of the worldly.

In the midst of these works of charity, Madam Rumpff was seized with a severe sickness, and soon felt her end approaching. Her sufferings were excruciating; she passed moments indescribably painful, but not a murmur escaped from her mouth. Once, having asked the physician if he thought there was any hope of her recovery, and being told there was, she said: "Oh! it is impossible I cannot continue long; I suffer too much; but no, not too much, since God deems it not too much, yet it is painful! O God! pity me according to thy great mercy!"

At intervals when her pains were less violent, she expressed herself with great clearness respecting her situation and feelings. "I see death come," she said, "without a sigh, and yet who will have more to regret than I? I have all that I can desire, so happy am I with such a husband. Oh! God, give him strength to bear this blow, and to follow me! I have all that can be desired here below, and yet you see me leave this world without regret."

Some days before her death, she said to one of her domestics: "Oh! seek the Lord Jesus while you are in health; for if God visits you with sickness you cannot on a bed of suffering think and pray."

At another time, addressing a lady who had watched with her, she said to her: "Tell me, as a christian, what do you think of my disease will it prove fatal?"

"Madam," replied her friend, "according to human appearance, I believe you are nearer your end than your recovery. Yet God is almighty; he can kill and make alive."

"Yes," said the sick person, "but I do not fear death: I shall be happier with God. The Lord make me wholly resigned to his will!"

---

* Mr. Chateaubriand, we believe, applies this name to the whole country, on the Columbia river, west of the Rocky mountains. The settlement near the mouth of the Columbia river, has long been called Astoria on our own maps. *Eds. Observer*

On the last day of her life, the 25th of October, she seemed exhausted and incapable of any effort. Her final agony began at noon; it was long and terrible. Her cold forehead and hands showed that death had already bugun to take possession of her feeble body. Her mouth seemed unable to articulate a single word. Her husband and the servants were bathed in tears; they expected no more to hear the voice of her whom they had loved so much. What was their emotion, when, a few moments before her death, they heard her ask distinctly who were the persons around her, she being unable to recognise them in consequence of the failure of her eyesight. Then, as the domestics were named one after another, she addressed to each of them affectionate urgent exhortations, adapted to their circumstances. It did not seem to be the voice of a feeble woman; but of one speaking to them under the powerful inspiration of the Spirit of God!

The first domestic that presented himself was the oldest; she was strongly attached to him: "I thank you," said she to him, "for all you have done for us; promise me not to quit your master." Then, placing upon her heart that cold hand already struck with death, she added "Love God with all your heart, with all your soul, and with all your mind. Live for the Lord.—Seek the Savior in the Bible, and you will find him. You will be truly happy when you can say, like me, in your last hour, I am going to my Savior. Love this Savior; devote yourself to Him; seek him while he may be found; read your Bible daily."

To another she said: "I hoped much from you, but I reckoned perhaps too much upon your good dispositions."

"Ah! Madam," he replied, "I am not perhaps so hardened as you think, and hereafter I will follow your advice."

"Yes," she added, "but do it at once, do not delay; for death comes like a thief in the night."

Then, addressing some christian females around her, she said: "As to you, you have already chosen the good part, the one thing needful; pray for me."

Her husband then approached her: 'Eliza! and do you say nothing to me?'

"Oh!" she replied, "you are not ignorant; I speak to those who do not know Him!"

It was difficult to catch every word which fell from her dying lips; but she was heard to say distinctly: "I die happy, I die in Christ. I have been a stranger upon this earth, but I am returning to my true country." She could not proceed, though she made painful efforts to speak: at last, in the sweetest, most touching, and plaintive accents, she said; "I am so fatigued!"

Her husband then kissed her forehead, covered with the sweat of death, and said to her: "Dear Eliza, I will soon join you again; I will try to walk in your steps." She pronounced twice the word "Amen." An expression of joy was diffused over her countenance; then she added: "Now Lord, let me depart. Amen."

Such were her last words.

The impression produced by this christian death in the part of Switzerland where Madam Rumpff resided, was deep, and will, it is hoped, be durable. Rich and poor came from all parts to accompany her to her long home, and bedewed with their tears the earth which covered her mortal remains.

Before closing this letter I feel constrained to call the reader's attention to the power of christian faith, and to the precious consolations which it gives in the most trying moments. Here is a young woman, hardly thirty seven years old, surrounded with every thing to render life pleasant and agreeable, having a fond husband, numerous friends, great wealth, every means of enjoyment. Nothing is wanting of all that the world regard as desirable. In the midst of this great earthly prosperity, severe sufferings afflict her, and she does not complain, she does not murmur. A premature death snatches her from the earth, from the objects of her affection, and she feels no regret. She dies tranquil, happy, blessing God; she dies, proclaiming Christ crucified as a good Master to all who hear her! O my God! grant that we may all live as christians! "Let me die the death of the righteous and let my last end be like his!!"

Accept, &c., G. DE. F.

From the Morning Star.

QUALIFICATIONS REQUISITE FOR THE GOSPEL MINISTRY.

1. Real and undoubted piety. If the man is unreconciled to God himself, how can he preach the gospel of reconciliation to others. He should be enabled to say, "By the grace of God I am what I am."

2. He must receive his commission from Heaven. For, I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ.

3. He should be possessed of integrity and uprightness; if he is not, his hearers will say, "physician heal thyself." His preaching will have but little effect. A Bishop must be blameless, &c.

4. He should enjoy the deep esteem of his neighbors and brethren, as a man of honesty and religion; moreover, he must have a good report of them who are without.

5. Sound in faith, holding the mystery of godliness and faith in a pure conscience.

6. Punctual and prompt to fulfill his promise, and to discharge his honest debts. He that warreth entangleth not himself with the affairs of this life.

7. He should have, and manifest, a heart felt interest for the cause of Christ and the salvation of souls. "O that my head were waters and mine eyes a fountain of tears that I might weep day and night for the slain of the daughter of my people!"

8. He should understand and be able to defend the fundamental, and many of the particular principles of the doctrine of Christ. Give attendance to reading, to exhortation and doctrine, that thou mayest war a good warfare. But avoid foolish questions; and contentions, and strivings, about the law; for they are unprofitable and vain.

9. He should be sound in speech, that he may make a correct and proper use of words. Hold fast the form of sound words; study to show thyself approved unto God; a workman that needeth not to be ashamed.

10. He should be a man of gravity. How often has the cause of God been disgraced, and the ministry shamed by levity in its profession. A lover of hospitality, a lover of good men, sober, just, holy, temperate.

N. J. R.

RELIGIOUS INTELLIGENCE. &c.

The Scriptures at Odessa.—We propose to give, as opportunity occurs, a condensed view of the missionary efforts of Christians of different sects, throughout the world.

In South Russia and Moldavia there are about 100,000 German settlers, mostly Protestants. We understand, by late accounts, that an unusual religious interest has been awakened among them. Mr. Schaufler, a German Missionary at Odessa, has received a quantity of German Bibles from the American Bible Society, all of which have been distributed at Odessa and the adjacent region. The prospect now is, we are told that many thousand bibles will be wanted for that region, and an application for them will be made both to the American and the British and Foreign Bible Society.

Want of the Bible in Persia.—A missionary in Persia (Dr Grant) states that among the sect of Christians called Nestorians in that country, there has been found but one bible in a population of twenty thousand souls.

Embarcation of Missionaries.—The Rev. Ozro French and lady, Rev. Ebenezer Burgess and lady, and Miss Cynthia Farrar, embarked from this port yesterday, in the brig Waverley, Capt. Ward, for Bombay.—They go out under the direction of the American Board, as a reinforcement to the Bombay Mission.

The embarcation took place at Phillip's wharf, where a great concourse of people was assembled to witness the farewell exercises, which commenced at a quarter before 12 o'clock.—Rev. Mr. Burgess, one of the missionaries, made a short, manly and highly appropriate address to the spectators. The Waverley left the wharf at half past 12 o'clock, with every prospect of a happy voyage.—*Salem Gazette.*

England.—By late arrivals, English accounts to March 19th have been received.

Lord Glenelg, Colonial Secretary has resigned his office. His resignation appears to have been received in silence, and to have excited no particular notice from his brother peers.

By late arrivals it appears that Lord Normanby had been appointed Secretary of the British Colonial department, in place of Lord Glenelg, resigned.

The question on Corn laws was the great subject which chiefly agitated the public in England, and it was discussed with great warmth and zeal in the papers on both sides. The discussion of the subject was to open in the House of Lords, on the 12th, on a motion by Lord Brougham, for witnesses to be examined at the bar on the subject.—The London Morning Herald of the 19th, says, in reference to the subject:

"The present week may, hereafter be deemed memorable in the social history of England. In the House of Lords, to night, will be witnessed the partial developement of the most formidable conspiracy that has ever been organized for the purpose of subverting at one blow, the whole industrial arrangements of a mighty country—as well as for the purpose of confiscating the largest mass of wealth that ever perhaps, was accumulated by subjects of one government."

The London correspondent of the Edinburgh Observer gives the following as the outline of the plan which the government—indirectly, through a confidential supporter in the House of Commons—intends to bring forward on the subject of the corn law.

That wheat shall be imported at a fixed duty of 19s per quarter for the first year; 9s for the second; 8s for the third; 7s for the fourth; 6s for the fifth; and 5s for the sixth year, after the law has passed; and then having a permanent fixed duty of 5s per quarter.

From Canton.—By the barque Mary Chilton, at New York, advices are received to Nov. 17. Steam navigation was talked of from Canton to India. The next link will be from Canton to the N. W. coast of America, and that would make the circle complete when our railroads over the Rocky Mountains are finished to Oregon, or our ship canal cut through the isthmus of Darien.

The French Exploring frigate Artemise, La Place, which was at New York, has arrived at Canton, and the officers were treated with more than usual distinction, being suffered to go up to the city in inside chop boats.

During the Eclipse of the moon, Oct. 3d, which lasted over two hours, the Chinese, with innumerable gongs and other instruments, attempted to prevent the celestial dog from swallowing the moon, and succeeded in driving him off his prey sometime after midnight.—*Transcript.*

Burnings on the Northern Frontier.—Gov. Seward of New York, has issued a proclamation, offering a reward of one hundred dollars for the detection of any person concerned in setting fire to dwelling houses, barns and other buildings, in Clinton county, on the frontier of the State. Accounts from the frontier state, that twenty buildings have been burnt, chiefly in Champlain and Odeltown.

Good news for Sub Treasurers.—A man in Franklin Co. Ohio, has invented a pair of walking utensils, which he calls "skippers," by which a man can run over the ground at ten knots an hour for ten hours. They are made somewhat on the plan of the steel springs of a carriage.

If your cow is troubled with the garget, give her a table-spoonful of powdered saltpetre, in a potato, and if the disease is not too far advanced it will effect a speedy cure. We have tried the above remedy, and know it to be good.

Skowhegan Sentinel.

From the Advocate of Moral Reform.

THE LIBERTINE CONFOUDED BY THE BIBLE AND THE ADVOCATE OF MORAL REFORM.

Dear Sisters:—The author of the following communication is a lady whose veracity is unquestionable. She is a member of the Moral Reform Society in this place—also a member of an evangelical church, well known and deservedly dear to a large circle of friends. At the age of seventeen she was placed as boarder by her parents in a respectable family in one of our large cities. One gentleman also resided there, who with herself, constituted the only boarders. He never manifested any preference for her, nor even by those casual attentions which are so frequently paid to one sex by the other, sought to render himself agreeable to her. Consequently she regarded him only in the light of a common acquaintance. This young lady was blessed with a faithful mother, who regularly sent her the Advocate of Moral Reform. She thought it was not designed for the young, however, and supposed it was hardly necessary for her to read it, certainly not with careful consideration.—She believed herself secure from danger, and the fear of temptation, and thought if she always regarded scrupuously the rule of decorum and modesty, she had nothing to apprehend. One day when her paper arrived, she carried it to her sleeping apartment, and when she retired accidentally, or rather I may say providentially took it up. Her eye caught the story of Mary W; and as she followed her and marked the progress of her descent to destruction, she was much impressed with the narration, and with the thought too, that even *she*, carefully nurtured and watched as she had been, might be assailed by the wiles of the seducer. She opened her Bible, and was directed to Rom. vi. from the 12th to the 16th verses. She marked the passages in the Bible with the pencil, marked the story she had been reading in the Advocate, and then kneeling down, fervently commended herself to the care of the Almighty, praying especially that she might be kept from this sin, and guarded by divine power, should she be assaulted by the enemies of purity. She then retired, and was enjoying her first slumber, when she was suddenly awakened by the sound of footsteps in the apartment. Looking up she saw the gentleman before mentioned, walk into her room. He took up the paper, looked at the place she had been reading, then took the Bible, read the passages marked by her hand, and then approached her. "Do you believe," he asked, "the sentiments contained in this paper?" "Sir, I do fully believe them. They are sentiments of the Bible." "Do you believe they will save you from insult, or secure you in the hour of danger!" "Most certainly," was the reply—"The angel of the Lord encampeth round about them that fear him, and delivereth them. He will protect me." He seemed to be utterly confounded—looked round the room in confusion; and at length spoke to this effect. "Madam, I came into your room for the purpose of accomplishing your destruction, but I would not now injure you for worlds. It is the first time in my life that I have ever been foiled in my purpose. I have hitherto been too successful with your sex, and have destroyed many, but I have no wish to injure you. To-morrow I shall leave this family." So saying he retired from the room, left the house the next morning, and she has heard nothing from him since. Truly she escaped as a bird from the snare of the fowler.

X.

Extract from the Report of a Visiting Committee in New York.

A lady from Baltimore stated, that while on her way to this city, in February last, she had spent a short time in Philadelphia, and there became acquainted with the following circumstance. A young man had fixed his eye upon a young lady of prepossessing appearance and had hired a harpy of that city to ensnare her if possible, and place her within his reach. She was a regular attendant at Church, and the plan devised was, to follow her there and attempt to form an acquaintance. This was done. The practiced seducer disguised herself in a modest and becoming garb, and when she thought the opportunity favorable, took her seat next the young lady. At the close of the service she introduced herself, and, affecting much kindness, prevailed on her to accompany her home. The simple girl thought herself honored by such attentions, but was disposed to leave after making a short call; her purpose, however, was overcome by various entreaties and she remained till dark. Her hat and cloak had been placed by design in the room on the second floor, and she was told where she could find them As soon as she had entered the door the light was withdrawn, and the key turned. Being terrified, she screamed aloud. A man was near who knew her voice, and well he might, for it was the voice of *his own daughter*. His indignation was aroused, for although he had come there for the worst purposes, yet he regarded the honor of his child, and resolved to punish what he considered an unpardonable crime. He commenced beating her, and gave her no opportunity to excuse or explain her offence till he had followed her in this manner to his own home, when she sank down distressed and overcome. When she was sufficiently recovered to detail the circumstances, the father was convinced of her innocence, and to make some atonement for his baseness, was disposed to have the house broken up. It was entered for that purpose the following morning and found tenantless. The occupants had fled for safety to other quarters, leaving the house and furniture for others of the fraternity, whose location, like theirs, was governed by circumstances.

Lake Ontario. The steamer Transit made her first trip from Tornado to Niagara on the 14th inst. The Oswego Harbor has been open for the last month—and the St. Lawrence, below Brockville, is free of ice. The Kingston Harbor and the river in front of the town, remain fast locked up in their icy bands. Horses and sleighs still continue to cross to Long Island—but the channel on the American side of the river is almost entirely open.

Buffalo Com. Adv. of March 20.

From the Christian Register.

THE INFLUENCE OF TEACHER'S MEETINGS UPON THE SUCCESS OF SUNDAY SCHOOL TFACHERS.

The remarks made by Mr. Upham, that Sunday schools are Theological Institutions for the diffusion of religious knowledge throughout the the communtty, and that teachers' meetings are the seminaries for the instruction of the teachers who are to spread this knowledge, were the subject of conversation at a meeting of teachers, in which many of the following thoughts were suggested. What is the object of a Theological Institution? To enable men to become faithful, zealous and well instructed ministers of the New Testament. And this object is meant to be accomplished by affording to the members of the institution the opportunity for long-continued self-examination, mutual aid and encouragement, and for intimate and thorough acquaintance with the spirit and doctrines of Jesus. The storing of the mind with arguments to support any particular set of opinions and to combat other opinions, is a very small part of the education designed to be given at such institutions, and he would be very unfaithful to his trusts, who should spend his time in preparing to become a champion merely for the particular views which he might adopt. The end and purpose of a theological institution is not, or at least should not be, a sectarian education, but a general and as far as possible a thorough religious education, which not only improves the intellect and gives a familiar acquaintance with the contents of the Bible, but fills the mind and heart with the spirit which pervades the Holy Book. A well informed mind is necessary to one who would be a preacher of sound doctrines, and sound doctrines are essential to an enlightened, rational faith. This is the reason why in Theological Seminaries so much time is given to the critical study of the New Testament; but as the acutest intellect and the keenest sagacity in criticism are nothing without warm and permanent religious feelings and a Christion character, equal time is afforded to members of such isstitutions to become filled with the spirit of the gospel. And when the two great objects are faithfully accomplished, when the mind and heart have received due cultivation, the minister goes forth, well furnished with the means of usefulness.

If the design of Theological Seminaries be as now stated, are not teachers' meetings *literally* Theological Seminaries? Are they not intended to prepare teachers for the faithful discharge of their duties to their parishes? for every class is the parish of its teacher. The object of teachers' meetings, like that of Theological Seminaries, is to furnish faithful, zealous and well instructed ministers of the New Testament. And this object is meant to be gained by giving teachers the opportunities of mutual improvement and mutual encouragement. If so, then teachers' meetings are certainly of great value, for unlike the students of a Theological Seminary, teachers cannot devote two or three years expressly and exclusively gaining religious knowledge and to personal improvement, but must make use of such opportunities for this purpose, as the various occupations of life permit them to enjoy.

Certainly teacher's meetings offer the best opportunities which many teachers have of the becoming *well instructed* ministers of the New Testament, for in free interchange of thought difficulties are started and removed, and many obscure passages, which had seemed to many teachers dull and uninteresting or had been entirely unnoticed, become new and fresh, when connected with the associations which had clustered around it in the mind of some individual. And in addition to this, every teacher has had occasion in explaining particular passages to his or her class, to study thoroughly such passages, and has thus come to results which may be of much service to other teachers.

The influence of teachers' meetings in rendering those who attend them faithful and zealous, is very great. Every one, who has to do with the religious instruction of the young is liable to discouragement and despondency. A class consists of different minds and dispositions. One child is dull and inattentive. Another is bright but thoughtless, will quickly perceive and understand, and quickly forget. One has appeared serious and attentive for a long time, but in an unlucky moment has thrown a gloom over his teachers' heart by some most unseasonable levity. Now strong faith and Christian confidence are needed to sustain teachers under these disappointments, and how can faith be quickened more than by the mutual encouragements of those engaged in the same work?—While alone with his class, a teacher may feel that he is exerting influence over but few, and that so feeble an influence as to be of little value. But let a number of teachers meet, and one no longer seems a solitary individual but one of a company united for the same great purpose, and at once the efforts of every individual rise in importance. For though his own influence may be very small, still it is seen to be a necessary part of the united influence of the whole band of teachers. Then how is the desponding teacher cheered by the animation of his fellow teachers, who have perhaps had the same trials and discouragements with himself, and have nobly struggled through and conquered them! Then too how often is the melancholy teacher led to ask himself, why is it that I accomplish so little, while others accomplish so much? and the answer comes whispered to him, 'the fault is in yourself, you have gone to the child's mind doubting or unprepared, and you are seeking a harvest from seeds which you have never sown.' The good influences of teachers' meetings are so many and so great, that there can be no hazard in saying that a Sunday school *will prosper*, whose teachers are deeply interested in these meetings.

H. H. J.

THE SOLAR SYSTEM.

"In the Edinburgh Review, No. 136, M. Compte's courses of Positive Philosophy is reviewed, as appears, by Sir David Brewster. In answer to some atheistical speculations, with which M. Compte foolishly and irrelevantly interlarded his lectures, the reviewer allows that our solar system of globes and satellites may have been originally formed out of the sun's atmosphere as it revolved around its great centre, but he pertinently and conclusively reasons as follows:

"After all these admissions, the argument for design remains unshaken, and the mind still turns itself to the first great cause. Who created and planted a sun in the centre of what was to become a system of future worlds? Who supplied the due portion of heat to expand his atmosphere through that region of space in which it was to deposit the future abodes of life and intelligence? Who added the rotary impulse, and adjusted it to that presise velocity which would throw off planets revolving in harmonious stability, in place of comets wheeling in eccentric and unstable orbits? By what power was that heat withdrawn, so as to permit the zones of the solor atmosphere to contract successively into solid planets? Who separated the "light from the darkness" which brooded over the revolving chaos? Who gathered into the ocean's bed its liqued elements? Who decked the earth with its rich and verdant embroidery? Who conjured up the forms of animal life? And above all, who placed over this fair empire—MAN—godlike and intellectual—breathing the divine spirit, and panting with immortal aspirations?"

SLAVERY.

LYNCH LAW IN WILKESBARRE, PA. C. C. Burleigh has been mobbed at Wilkesbarre, and one of the most respectable citizens of that place, Mr. W. C. Gildersleve, who protected Mr. Burleigh, was ridden upon a rail, through the streets, in open day! The Wyoming Republican, of the 13th inst., triumphantly announces that "Judge Lynch opportunely opposes his authority," and that "the soil of old Wyoming is not congenial to the new fangled doctrines!" This is the same place where brother John Cross was mobbed, some time ago. From the tone of the Montrose Spectator we judge the excitement will not be lost to the cause of human liberty.—*Edr. Friend of Man.*

This is too outrageous indeed! When we first met the announcement of this event, it produced a shock indescribable. But as it was an item thrown carelessly into a newspaper summary, we concluded to believe, as very desirous of believing, that the statement of so gross an outrage upon Mr. Gildersleve, was untrue. The Friend of Man, however, is good authority—and not more so for the truth of the occurrence, than for testimony to the character of Mr. Gildersleve. For several years, while a resident of the same town, we were personally acquainted with this gentleman, as a respectable merchant, a man of piety and an officer in the Presbyterian church, and as one ready to every good work. As a specimen of the spirit of this so deeply outraged gentleman, philanthropist and christian; and as an acknowledgment of personal obligation due from the writer of these remarks, he may be permitted here to say, that while publishing the 'Temperance Mirror,' in this distant section, he received, unexpectedly as unsolicited, a letter from Mr. Gildersleve enclosing $10,00—a gratuitous, generous contribution to aid the publisher in his labors for that cause to which the Mirror was devoted. Such is the habitual spirit of that generous man, upon whom the people of his own village—unworthy of such a citizen—have committed, or permitted to be executed, an indignity so vile and so gross!—in the midst of their streets and in open day! O shame to thee, boasted Wyoming! Beautiful, indeed, by nature; "even as the garden of the Lord." So was the vale of Sodom. And near akin to the inhabitants of Sodom, in moral character, are those of thine, who participated and those who concur in such violence against one of thy best citizens, for having some flesh in his heart to feel for our enslaved countrymen!—Shame on that prostituted press, the 'Wyoming Republican'—gross misnomer!—that can laud the mob as "opportunely interposing" to prevent the doctrines of holy Liberty from being sown in "the soil of old Wyoming." We hope for the credit of pure religion, if its credit is affected by the conduct of its professors, that the misnamed 'Republican' is not conducted by the former publisher, who was a professed christian and an officer in a Christian church!

But there is virtue, morality, and religion in Northern Pennsylvania—in Wyoming—in Wilkesbarre: enough we trust, to arouse the people to purge off from their territory, their fair valley, and their fair village, so foul a train as this transaction of the base *serviles* to the *mean* and bloody spirit of Slavery. And why should it be asked, What have the states called free, to do with Slavery—While our best citizens may not feel and speak for their groaning brethren in the house of deepest bondage, without liability to violent abuse or even death! We may well have much to do with Slavery, while slavery has so much to do with us!—dark, fiendish, bloody spirit from the pit, arrogating to itself universal dominion over limb, and speech, and mind, and heart.

Morning Star.

MASSACHUSETTS LEGISLATURE.

In the House of Representatives, on Monday April 1st, the following resolves concerning citizens of the State, were taken up and passed:

Whereas, under the laws of several States in this union, citizens of this Commonwealth visiting those states for purposes of business or driven thither by misfortune, often have been, and continue to be, though guiltless of crime, cast into prison, subjected to onerous fines, and in many instances sold into slavery; therefore,

Resolved, That it is a paramount duty of Massachusetts to protect her citizens in the enjoyment and exercise of all the rights, to which, by virtue of their citizenship they are entitled.

Resolved, That the Legislature hereby protests against the laws in question, as invading the sacred rights of citizens of this Commonwealth, as contrary to the Constitution of the United States, and in utter derogation of that great principle of common law, which presumes every person to be innocent until proved guilty.

Resolved, That his Excellency the Governor, whenever it shall be made to appear to his satisfactiou, that a citizen of this Commonwealth is imprisoned in another of the United States, on suspicion of being a slave, is hereby authorized to employ a suitable person whose duty it shall be to procure the requisite proofs in the case, to proceed, if necessary, to the State where the individual is so imprisoned, to lay the matter before the proper authorities, and having obtained the release of the said individual, to bring, or to cause him to be brought to a place of safety; and his Excellency is hereby empowered to draw his warrant on the Treasury of the Commonwealth, to defray the expenses thereof.

Resolved, That his Excelleucy the Governor, be requested to transmit a copy of these Resolves to the Executives of the several States of this Union, and to each of our Senators and Representatives in the 26th Congress of the U. S.

Christian Reflector.

"Charity rejoiceth in the Truth."

WORCESTER:

FRIDAY, APRIL 19, 1839.

A CRISIS APPROACHING.

It has been and is still the policy of pro-slavery Baptists at the North to treat the Anti-slavery cause with great apparent indifference, which they are pleased to call "moderation."

The Editors of this class enter into no argement, either with the Slave holder or with Abolitionists. If they say aught to the former, they approach him with a deference nearly related to awe; if they condescend to notice the latter, it is with an air of self complacency and contempt. In all this they seem not to reflect that they are observed and their manners at all noted. The crisis is, however, near at hand, which will put their stoicism as well as their sycophancy to the trial.

For some three years past, some of the most devoted ministers and laymen in our Denomination have, one after another, under a solemn and deliberate conviction of truth and consequent duty, come to the conclusion that to have fellowship with any man, who holds a fellow immortal being as a *slave*, is, in the highest sense, to have "fellowship with the unfruitful works of darkness," instead of reproving them. They have heard the voice by whose fiat the worlds were made, saying to them—"Come out from among them and be ye separate; and touch not the unclean thing—and I will receive you;" and they have not dared to disobey.

Such facts have, however, been treated as of no importance.

Here and there a Baptist Minister has willingly put his *reputation*, his *living*, his earthly all at hazard in conscientiously announcing to his people the will of God regarding the Heaven-daring sin of slave-holding, as he had been accustomed to "hold forth the word of life" on other subjects. And, when they stood by and saw his people desert him or thrust him away as one unworthy to be tolerated, these professed brethren have turned on their heel with a scowl or a sneer, and have *said*—"The man always burns up his own foundation," or something else equally dignified and generous.

In this way these men hope to hold in check others who may be liable to pursue a like course of faithfully declaring all of the counsel of God unless put in terror by their *brethren*; and, probably, in many cases they are successful, for what young minister, or what older minister, is proof against such a system of *cashiering*, especially if he sees it carried on by the many, and with the silent and, perhaps, expressed approval of those from whom he has a right to expect better things? We fear that there are those among our brethren in the ministry, who, if they will carefully review their own course and the influences which have controlled them, will remember that they have not "opened their mouths for the dumb" for the reason just alluded to.

We are not disposed to hold up any of our brethren to reproach or to treat with undue severity any of their delinquences. And we appeal to all who have read the Reflector to testify whether we have evinced a rash and over-heated zeal in advocating the great cause for the promotion of which this periodical was established? We are mistaken, or the general opinion has been that we have hitherto dealt *too gently* with every class of the supporters of Slavery, from the actual holder of slaves down to the silent conniver at the sin. Neither is it any part of our purpose or desire to pour out phials of wrath on the heads of the delinquent. We would much rather calmly reason with them and, if possibled, persuade them by the love of Christ to change their course and no longer give any countenance to a system which necessarily deprives its victims of the enjoyment of every one of those Heaven-bestowed and most precious rights which all men, who are not grossly debased, esteem higher than life itself if that life must be protracted in destitution of them.

Nevertheless, christian love by no means forbids us to admonish our brethren and even to "rebuke them sharply," when their crime grows flagrant and mingles its foul fumes with those which steam up from the nethermost laboratory of sin. It is not love, which pleads for "the preservation of the Union" of such exhalations. We do, indeed, before High Heaven, look upon and call the act of Slave-holding an act of wickedness unsurpassed upon the long black catalogue of crimes. We solemnly believe it is so in God's own dread account against this revolted world. We wish every one of our readers so to regard it; and we have substantial proofs that the number who do so regard it, is daily increasing. Not a few ministers and other individuals in the Baptist Churches now stand erect and free from all participation in the bloody and worse than barbarous system, and are beginning to raise the note of loud remonstrance and quaking rebuke against it and its abettors; and Churches and Associations, in considerable numbers, have passed, and more are passing, acts of separation from the fellowship of Slave-holding churches and ministers and other members. So important a step ought never to be taken without the most urgent and imperious inducements; and we believe that our Brethren who have taken the step, have done it with the clearest views of duty towards God and from the most benevolent regard to the temperal and eternal good of both the oppressor and the oppressed. We have before specified some cases of such Church and Associational action; and we now add the following as stated in a letter from a worthy Baptist minister in Pennsylvania, dated April 3, 1839. "The French Creek and Monongahela Association are almost unanimous in excluding Slave-holders from the Church. The French Creek Association have passed resolutions excluding them for three successive years."

This, we believe, is the way the entire Baptist Church at the North are bound to act—the

way in which, above all others, they may make their sentiments known and their influence felt at the South; and we regard this as a sufficient reply to the questions so often put to us—"What can *we* do? How can *we* influence the South?" Nay, in what other mode can the Northern make the Southern Churches believe them to be what they profess to be, opposed to Slavery as a heinous violation of the law of God, the law of justice and universal benevolence?—Certainly no other mode is so direct—none so effective. No *real* Abolitionist, we are persuaded, will hesitate to adopt this mode of carrying the truth to the consciences of his Southern brethren. This is the mode the Churches practice in *other* cases of flagrant sin—why not try it in this case? Is not the sin sufficiently enormous? Is it not the sin, in a far more aggravated state, for which Jehovah sent his plagues on Egypt and made the Red Sea the tomb of Pharaoh and his army?—and afterwards destroyed that mighty nation? Is it not the sin which makes profession of piety hypocrisy?—"sounding brass?—a tinkling cymbal?"

Let JESUS OF NAZARETH, "a man" certainly "approved of God," though crucified by men, speak—"Woe unto you, Scribes and Pharisees, Hypocrites, for ye devour widows houses, and for a pretence make long prayers." The time, we hope, is near when this "denunciation" from the lips of the Son of God will be heeded in the Baptist Churches in America. This is the crisis of which we speak. Let it come, and "woe" to that man who shall prove false to Christ in a time like this.

If any have aught to say to the contrary, our columns are open to them on their compliance with only one condition, viz. that they give us argument and not evade the point in hand by some cavilings about *words—manner—"expediency"* &c. &c. Let any show from "the Law and the testimony" "a more excellent way" and we shall rejoice to walk in it.

But we are admonished to "cease from man whose breath is in his nostrils;"—our only hope for the poor, crushed, despised and maligned slave, is in Him who made the bed of the Ocean a dry path for the feet of Israel.

Dear Brethren, when we, at the expense of a separation from father and mother and every earthly friend, became *a Baptist*, we did it because we thought that duty to God required the sacrifice. We then determined to preach the whole counsel of God among you, so far as we might apprehend it. We have redeemed our pledge but imperfectly. Bear with us, then, in our attempts to advocate the cause of the oppressed as a part of the work to which we stand pledged. Pray for us, and hinder us not, but aid us by your contributions to the columns of the Reflector.

A HEROINE.—A lady living in Warren, N. J. performed a feat a few nights since, which few women would find the fortitude to do, even under such circumstances as compelled her to the performance. The husband of Mrs. W. was from home, and late at night she found that a huge negro of the neighborhood had made his way into her bed room, no doubt with the very worst design. Her husband had left a loaded gun in the apartment, which she seized and levelled at the miscreant. The entire charge entered his body and killed him instantly.—*N. Y. Gazette.*

"A HEROINE!" And so she was, say *we*. If man ever forfeits life, it is above all, when he assails female virtue in any manner. Such a "miscreant" is not fit to live. And now, mark it, we say this of any man in any rank, of any *color*. The above paragraph is going the rounds and we have no objection, but cheerfully give it currency. But let us be understood. While we would not cast even a shield of gossamer over the *colored* "Miscreant," we ask those Editors who have so promptly published the account, whether they have ever admitted into their columns one case from among the thousands of cases which annually occur, of like, *precisely*, like insults offered colored females by *white* "miscreants?" That *amiable* system for which proslavery Editors have budgets of apologies always ready to offer, that system is the hot-bed nursery of just such "miscreants," with only the difference of a different color of their *superficies*. That system for which you apologize or at which you silently connive, shuts up and chains the victims of the *white* "miscreant's" brutality, and forbids resistance, and thrusts a "gag" into the mouth of the insulted, and calls *her* the "miscreant," if she "lifts a hand against a *white* person." Such is *your* system of legal "miscreancy." Go then, offer again and again your apologies for the "*whited sepulchres*" you protect. But do it with the distinct apprehension that ye are *known*. Nay, be honest and tell *both* stories. Let the world read in your columns that for one such case of diabolical foulness on the part of *colored* men, there are to be set down thousands on the part of *white* men, and that *these* are legalized and "sanctified," to use the *Honorable* Henry Clay's word, by that "compact" which you say you will defend and "fulfill to the letter and to the spirit" of it.—Tell the world this, and we will go with you in branding *every* man a "miscreant" who with law or without law, whether he is of one color or of another, practices or defends those who do practice that most infamous of all crimes. But let us have no more of this *partiality*—this holding up of one man to execration for a certain act because of his complexion, and this upholding of another in the same act or leaving *him* uncauterized. We place the brand of infamy on the front of *that* "miscreant" who can connive at the white man's insult offered to the colored female, while he affects to be horror-stricken at the same conduct in the colored man.—The holy God is "no respecter of persons;" neither may we be, if we would escape the indignation of his eye and the vengeance of his hand. This "double game" has been played long and successfully,—long enough and with sufficient success to merit the sun-light exposure of its ineffible meanness and unmitigated turpitude. We boldly charge every apologist for Slavery, who is *acquainted* with the execrable system, be he minister or layman, a Northern man or a "Chivalric Southron," with being guilty of upholding the white man in his villany and of making the distinction of which we have spoken. If any demur, let them show us wherein we are wrong, and we will stand corrected.

NON RESISTANCE.

"Bro. Grosvenor, are you a Non-resistant?"

Answer. YES—"Resist not evil." "If a man smite thee on one cheek, turn to him the other also."

No—"Resist the Devil, and he will flee from you." "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every *good* work." "Whosoever, therefore, *resisteth* the power, resisteth the ordinance of God—for he is the minister of God—for this cause, pay ye tribute also—render to all their dues." YES—"Love your enemies—bless them that curse you—do good to them that hate you, and pray for them which dispitefully use you and persecute you." *Both* YES and No—"We ought to obey God rather than men." We will cheerfully obey man, when being clothed with the proper authority, he requires us to do that which is right in the sight of God, but if he commands what God forbids, never—no never.

Illustration—The Elements are God's ministers, and yet I will voluntarily submit to them only when God requires submission—in all other cases, I will resist them. The winds may move my vessel and turn my Windmill as I judge shall be for good; but when they would drive my ship upon breakers, or blow down my Windmill, I will resist them, "ministers of God" as they are, for I hold a commission from God, as well as they. I will obey "the powers that be," when they only fulfill the terms of their commission as "ministers of God for Good;" but if they transcend their commission, God requires that I disobey them.

To do these things is not to be a *fence* man—it is to be and act and suffer in and under the system of God's righteous government—filling the place He has assigned me and doing and refusing to do as He requires and forbids.

So the Gospel is emphatically a system of *peace*, but not of peace in sin, or of peace with sin or sinners. It wages war—it sends "fire" and "a sword"—at the same time that it comes not to destroy but to save. It is the purest, highest, strongest love of God to man, and yet is the thunder-cloud of His hottest wrath and heaviest bolts.

If "Nonresistants," technically so called, think they see confusion in these views, we believe, it is because they look through a prism which confounds all the rays of light, instead of separating them agreeably to their nature. "*As far as in you lies*, live peaceably with all men;" but, if a ruffian were to insult our wife or daughter, or other defenceless one, in our presence, God forbid that we should be recreant to the duty which the law of his own appointment enjoins—"*Help the weak.*"

"THE TOMATO" HUMBUG.

It is "high time" that the public wake up to the dangers which every day thicken around them in the infinitely varied forms of *newly discovered* medicines, such as "Panaceas"—"Matchless Sanatives"—&c. &c. &c. Among all these there is, probably, no more shameful imposition than the "Extract of Tomato"—"Mile's compound extract of Tomato," to the "puffing" of which "incomparable" drug, an *entire* Newspaper, called the "Medical Recorder," Cincinnati Ohio, is devoted.

We have been *favored* with about half a dozen copies of No. 1, Vol. 1, and several of No. 2 and No. 3 of said *valuable* periodical—valuable, undoubtedly, to the venders of this wonder-working "cure-all," since thousands are by its fulsome trust induced to expend their money for the "Catholicon."

Quack DOCTORS have learned by painful experience no longer to mix up doses which will destroy the health of the *patient*, as was the fashion for a time. They now mingle certain *innozious* simples in an equally innoxious compound, and to make people wonder and purchase the "stuff," they hunt up some odd, or sonorous *name*, and ring changes on it until even rather cautious and judicious people are made to think, "there must be something in it," or they should not see it so often, especially in long Advertisements in the Newspapers, *Religious* ones and all. We know of *one* Newspaper which neither has admitted nor will admit such an advertisement, except for the purpose of exposing the *meanness* and the wickedness of such impositions.

The following is a specimen of the *sleek* impostures by which the people are gulled, while the Doctors "laugh in their sleeves." We take it from the aforesaid "Medical Recorder." It affects to put the public on their guard against "*spurious* articles," under the name of "Tomato Medicines;" but we believe it to be as good against the "*Genuine*" as against the "spurious," and use it accordingly. So long as these impostors are permitted to fill their pockets with the silver of those whom they deceive, they will continue to fabricate their nostrums.—Refuse to buy, and they will soon abandon their "Pharma Coppoly shops."

'The absurd pretensions of quack-medicines are beginning to be so well understood by the public, that their inventors are in danger of having their craft destroyed. In such a strait, it is not wonderful that they should avail themselves of the reputation of our medicine to bolster up their pernicious nostrums. Hence the increasing number of spurious preparations announced in the papers, each one bearing the name of the Compound Tomato Pill. We do not apprehend that these impositions will succeed generally in the community; still there may be many, who, having merely heard that there was such a medicine as "the Tomato-medicine," may be lead to purchase these spurious articles instead of the only genuine one. In October last, we published the following Caution in the principal newspapers of the United States. Since then, the DR. PHELPS mentioned in the notice, has had the hardihood to announce in the papers, that our medicine had been *recently* advertised, in those very places, where it had been advertised long before Phelps' pills were known, even to himself. We owe it to the public, to expose such conduct; and we shall continue to do it, until the people shall have been fully guarded against such impostors."

For the Christian Reflector.

MINISTERIAL RESPONSIBILITY.

If all the evil, moral and natural, which has resulted from the system of American Slavery could be weighed in an even balance, could it be distinctly seen in all its ramifications of crime and misery in the present life, and as it bears on the decision of the judgment and the retributions of a future state, the discovery would oppress the mind of every thinking man with one alarming idea, i. e. a vast amount of responsibility rests some where. Now, as christianity is the moral purifier of the world, and its great Author ordained that its influence in the removal of wickedness should take effect through the instrumentality of men, a very considerable portion of this responsibility must of course devolve on those whose appropriate duty it is to wield such influence. We very naturally turn, to the church and particularly to the ministers of the gospel for such a remedy. How can the latter sustain the high and significant appellation, "salt of the earth," but by causing the savor of their ministry to prevent moral pollutions where they do not exist, and to purge them away where they do? They err egregiously, if they fancy their office too sacred, dignified, and pacific, to encounter the pollutions of a world lying in wickedness, and, like the priest and Levite, leave such an unpopular and perilous course to the Samaritans of the world. Ministers are not only more responsible than others for the removal of this evil from the church and world, but are so in an important sense, for its present existence, inasmuch as it is morally certain, that had they taken the position in regard to this subject which the duty of their office required, the evil would have terminated years ago. The hue and cry against abolitionists, the trampling on laws, the outrages, injustice and murders of mobs, are, indeed, to be imputed directly to those whose cupidity, prejudice, and brutality prompted them to such a course; yet, it cannot be concealed, that if ministers generally, had taken the stand against this odious system, which has been taken by a few, these disgraceful scenes would not have been witnessed. It is a trite but true maxim, that the people are in manners what the clergy make them.

In justification of such a connivance at this sin, it has been said it is the minister's appropriate duty to *preach the gospel*, as if the gospel could be preached successfully, irrespective of the claims of the moral law! An infidel, should he task his powers to the utmost, could not well exhibit the gospel more supremely contemptible, than gravely to admit its divine authority, and to urge its claims, as they bear on the vices of the age in which we live, excepting in all cases the crimes associated with system of American Slavery.

If we have not greatly mistaken the signs of the times, ministers have a deeper interest than others in settling the point whether, by their silence they can, amidst the present light spread before the public, connive much longer at this tissue of iniquity, without a deterioration of their influence through a charged dereliction of christian principles.

It is thought a very weighty objection with some, that for ministers to become active in the cause of abolition, is to assume the Politician. There is no more weight in this objection, than to say, that because legislative bodies have enacted laws respecting religion, it would be meddling with politics for ministers to have any thing to do with religion. Christianity neither disfranchises men, nor extinguishes the interest they have in good government; if it does, how can they pray for all in authority, or consider it a blessing, that God should make our officers peace, and our exacters righteousness? The truth is politicians seize on every subject which agitates the public mind, and if possible, bend it down in subserviency to their favorite pursuits, and those who are prosecuting these benevolent objects, and who are influenced by these motives, cannot always prevent it. But it does not follow that because a minister exerts his influence for the abrogation of wicked laws, and the infusion of truth and righteousness into our public councils, he is necessarily a politician, in the popular sense of that term. Whether he is, or is not, depends entirely on the motives, which prompt him to action.

Many through fear of uniting church and state, fancy the influence of christianity should be so entirely isolated from the affairs of civil government, as if it were at variance with its existence, and unadapted to the public weal! If so, how are the kingdoms of this world to become the kingdoms of our Lord and of his Christ? Righteousness exalteth a nation; but sin is a reproach to any people, and who more than ministers are imperiously called on, to infuse this righteousness into every department of civil government? To accomplish this, it is not necessary that ministers should exchange the pulpit, for the legislative hall. In popular governments, legislators enact such laws and such only, as they suppose the people are willing to sustain; and who can exert so great an influence in moulding the public mind, as ministers of the gospel? Who ought to exert so great an influence on every moral question? Our British Baptist brethren understood their rights both as citizens and christians, and no denomination, according to their number exerted so great an influence in the abolition of slavery in that kingdom, and it is devoutly hoped and firmly believed that their appeals to the Baptist churches in this country will not be unavailing.

What can render our ministry more imbecile, and bring it into more profound contempt, than that it should adhere tenaciously to a string of theses, regardless of their practical bearing on the crimes and miseries of our fallen world? If in ordinary circumstances, a minister should, through fear of losing his support, pledge himself to silence on the vice of drunkenness, he would degrade his office; but should he do this at a time when this vice was gnawing at the vitals of the church, lying on her like an incubus, and crippling all her moral energies, it would be sufficient to shake the confidence of every honest man in his integrity, and ought to make it a serious question, whether his ministry was worth sustaining.

However defective heretofore, the spirit of the times and the state of the world render it impossible to continue this neglect much longer. We are not, indeed, actually fighting the battle of the great day of God Almighty, but are evidently in a state of preparation for it. God by the movements of his Providence seems to be asking "*Who is on the Lord's side?* WHO!"—and to be pressing his church and ministers to an early decision. They must decide quickly, and file in with the friends or with the enemies of Christ. If they demur too long, they must either float down with the mass, to inefficiency and oblivion; or come too late with an awkward and ill-graced step.—Who does not perceive in the spirit of enterprise abroad in the physical, mental, and moral world, a fearful momentum? And on whom else devolves so great responsibility in directing this impetus, as on the ministers of Christ? *They* should, morally "direct the storm," and give the entire influence which their office must naturally give them, to bring the achievments of each department into subserviency to the great object to which they are avowedly devoted, i. e. the universal extension of Christ's Kingdom. Such a course is but following out the principles of christianity to their legitimate consequences. Such a class of ministers God will ultimately raise up to be saviors on mount Zion. Such ministers must appear, before the whole earth can be filled with the glory of God. Such ambassadors of Christ, sustained as they ever will be by the arm of Jehovah, like the apocalyptical Angel in the sun, luminious, powerful, and elevated far above the ordinary standard, will be qualified to direct the moral commotions of the earth, and with a strong unfaltering unwavering voice, invite the fowls of heaven to the supper with which the great day of the battle of God Almighty will furnish them.

N. B.

REV. JONATHAN ALDRICH,

Formerly of this town, has resigned the office of Secretary of the N. E. Sabbath School Union, and has accepted the unanimous call of the Baptist Church in Newbury and Newburyport, to become their pastor. His residence is in Newburyport to which place his correspondents will please direct their communications.

MEETING OF THE BOARD.

A QUARTERLY MEETING of the MANAGERS of the CHRISTIAN REFLECTOR will be held at the Office of the Editor on Wednesday the *first* day of May, at 10 o'clock A. M. It is important that every member be present.

NORMAL SCHOOLS.

We had intended to make some comments this week on the report of the School Committee on Common Schools, but find ourselves excluded by the press of other matter. As, however, this is a subject of general interest we hope to bestow upon it some attention on future occasions.

REVIVALS—BAPTISMS.

In this town, on the first Sabbath of the present month, five persons were baptized by Bro. SWAIM. We learn that the revivals continue in W. Springfield and Westfield, and in Suffield Conn. At Chicopee Falls, *thirteen* were baptized on the last Sabbath in March. In Marshfield, Mass. also, a revival is enjoyed, and in Thomaston, Me. *Twenty-one* have lately been baptized in the latter place.

From the N. Y. Bap. Reg.

SMYRNA, April 4, 1839.

BR. BEEBEE—While God is working marvelously in different portions of Zion, he has remembered us. During the last of December and first of January, we held a protracted meeting which resulted in good to a number of precious souls. Since the meeting, I have baptized fifteen, who gave evidence of adoption into the family of Christ.

May the Lord continue to be favorable, and multiply converts by his own grace.

Yours, in a precious Savior.

D. G. COREY.

The Lord has recently revived his work in Williamsville, Erie Co., N. Y. A number of stout-hearted sinners, who have been made willing to bow at the foot of the cross, have found that "Christ is the end of the law for righteousness to every one that believeth." I have recently baptized fourteen—and the bleating of lambs around the tent tells the approach of more. "Not unto us, O Lord! not unto us, but to thy name be the praise."

Yours, &c.,

E. CURTIS.

THE UNION HERALD

Has entirely and most singularly misapprehended the most obvious meaning of our remarks on the subject of Denominational action.—Our paper is already full or we would now gladly copy the remarks of the Editor of the Herald entire. We will copy them next week. We can admit only his last sentence but one, which is just as wickedly Sectarian as were our own remarks, and covers the entire ground we took on the consequences to be expected from the Union of sects as they now exist. It is as follows—

"We are ready to admit, that an amalgamation of the sects with all their sectarian feelings at work, would produce an explosion that would sunder them from each other as far as the East is from the West." Will the Editor of the Herald please to read our remarks again with his own *admission* in his eye? We desire Universal Union of Christians as ardently as he does; but how?—in what condition?—On the plan of the Apostle—"*First pure, then* peaceable;" clarified of those ingredients which "would produce an explosion." "*What is*

When the turbid waters *truth?* of Sectarianism become so clear that the answer to this question may be read at the bottom, then for union. "How shall two walk together, except they be agreed?"

DEATH OF MR. CURTIS.

On Saturday morning last, JAMES F. CURTIS, Esq. Superintendent of the Boston and Worcester Rail Road, took a seat in one of the cars for the purpose of viewing the state of the road after the heavy rain.—As the train passed under Washington St. Mr. C. probably, not aware of his position, was looking out upon the track, when the side of his head was brought forcibly against one of the iron pillars supporting the bridge. He lived about one hour in a state of insensibility, and died.

FEDERAL ST. BAPT. CHURCH.

Rev. H. G. NOTT of Providence, has given an affirmative answer to the call of the Fed. St. Bapt. Church in Boston to become their pastor.

BAPTIST ANTI-SLAVERY CONVENTION.

Will the Emancipator publish the following

NOTICE.

A meeting of Baptist Abolitionists will be held sometime during the session of the American Anti-Slavery Society in the first week of May next, in the city of New York. A more particular notice will be given on the occasion alluded to. *Ed. Ch. Reflector.*

NOTICE.

The Minister's Meeting of the vicinity of Worcester will hold its next session at the house of Rev. L. Tracy, West Boylston, Wednesday the 24th inst., at 10 o'clock.

JNO. JENNINGS Sec.

Grafton, April 13, 1839.

ANTI-SLAVERY MEETING.

A Lecture will be delivered at the Methodist Meeting House, on SABBATH EVENING NEXT, at 7 o'clock, by *William Lloyd Garrison.*

Worcester, April 19.

BRIGHTON MARKET—MONDAY, April 15.

From the Patriot.

At market, 230 Beef Cattle, 70 Stores, 8 pair working Oxen, 12 Cows and Calves, 525 Sheep, and 1950 Swine. About 300 Sheep and a few Swine unsold.

PRICES—*Beef Cattle*—We quote to correspond with last week. First quality $8 75 a $9; second quality $8 a $8 50; third quality $6 75 a 7 75.

Stores—A very few sales only were effected.

Working Oxen—We notice sales of two yoke $108 and $115.

Cows and Calves—32, 38, 42, 55, and $58.

Sheep.—Several lots were sold at 6 50, 6 62, and $6 75.

Swine.—One lot at 8c, one at 8 1-2, several at 8 3-8 and 9 3-8, and a 8 1-2 and 9 1-2, and one lot at 9 and 10; large Barrows at 9c. At retail 9 a 11c.

MARRIED:

In Boston Mr. Aaron Willard Wright, Jr. to Miss Louisa A., daughter of Lebbeus Bonney, Esq.: Mr. Simeon L. Drake, of Newburyport, to Miss Martha A. Rowe, of Lowell; Mr. John Howard to Miss Caroline Hayden; Mr. Leavitt Gardner to Miss Nancy Deacon; Mr. Wm. B. Perkins, merchant, to Miss Mary S. Prescott, daughter of Daniel Prescott, Esq; Mr. Harvey Wheeler to Miss Sarah L. Wadsworth; Mr. Edward Brigham to Miss Francis, youngest daughter of the late Martin Tylor.

In Paxton, on Tuesday, 9th inst., by Rev. J. D. Farnsworth, Mr. Daniel Waldo Kent of Leicester to Miss Harriet Newell, daughter of Jonathan P. Grosvenor, Esq. of Paxton.

DIED:

In this town, April 11, of typhus fever, Mrs. Sarah C., wife of Mr. Parley Goddard, aged 49. In the death of Mrs. Goddard another testimony is added to the excellence of the religion of Jesus Christ. The approach of sickness found her prepared to meet its sufferings, and to abide its issue. For she had lived the life of a disciple, humbly endeavoring to discharge with fidelity the various duties of the Christian wife, and mother, and friend. The nearness of death animated and established her hope in Christ, and she enjoyed, so far as the violence of her disease would permit, entire calmness and serenity of mind. Through the power of her love to the Savior, she was enabled to bid farewell to her family with undisturbed cheerfulness—and to resign herself submissively to the will of God, in the confident expectation, that for her to die would be gain. Her friends have abundant consolations in the manner of her death, and new inducements to live devoted to Christ, that they may die in the assurance of faith.

In Fiskdale, Sturbridge, March 19, Henry

In Springfield, on Friday, Mr. Jonathan Pease. 2d aged 61.

In Newburyport, Maj. Abraham Perkins, 71.

In Londonderry, N. H. of consumption, March 5, 1838, Isabella Marsh, 18; July 13, Mary D. Marsh, 14; Oct. 18, Ann O. Marsh, 25; Jan. 18, 1839, Sarah Jane Marsh, 18—daughters of widow Lettia Marsh.

In South Dedham, Dr. Jacob Guild, 79, a revolutionary patriot.

In South Waymouth, Samuel Baily Esq. 81.

In Templeton, April 11th, Eli Bruce 73.

In this town, April 4, Mrs. Eliza W., wife of Mr. James White, aged 35. April 13, Francis Low, son of Dea. Nathaniel Brooks, aged 9 months.

L. Bates, son of the late James V. Bates.

In Beverly, Dea. Eleazer Wallis, 76.

In the Jail at Barnstable, March 31, Mr. Lot Scudder, of Hyannis, aged 68. Mr. S. was subject to fits of insanity, in one of which, about ten years since, while a neighbor was approaching his house to secure him in one of these fits, he shot him dead with a rifle. He then was confined in the jail as a lunatic, two years, and was again taken there two or three months since, but becoming sane, might have returned to his relatives, but preferred lodging in the jail, and boarding in the vicinity.

In Chelmsford, Nov. 18th 1838, Rev. William Andrews, aged 28, paster of the Unitarian Church.

The death of Mr. Andrews was painfully sudden, and peculiarly afflictive. The disease of which he died was congestion of the brain—symptoms of which first appeared on Wednesday, and increased with fearful rapidity, and with overwhelming effect, and in despite of early, constant and able medical assistance, till early Sabbath-morning, when nature gave way and he died.

WORCESTER, ss.

PROBATE OFFICE, April 2, 1839.

To all persons interested in the estate of WILLIAM MORSE, late of West Boylston, deceased, GREETING.

YOU are cited to appear at a Court of Probate to be holden at Worcester, on the first Tuesday of May next, to show cause why the Executor's account of his administration of said Estate should not be allowed.

16 CHAS. G. PRENTISS, *Reg.*

Cheap Goods!!

THIS week receiving—

Bed Tickings,	from 11 to 25 cts per yd.		
Crash,	do	5 to 12 1-2 do	do
Burlaps,	do	10 to 15 do	do
Furniture Patch,	do	9 to 20 do	do
Birds' Eye Diaper,	do	20 to 33 do	do
White Linen Damask Table Covers, 75 to $2 1-4			
Brown do do	do	do 37 1-2 to 75	
Colored Table Covers, from 75 to $2,			
White Spool Cotton at 1 ct per spool,			
Colored do do	3 cts	do do,	
Hooks and Eyes, at 2 cents per box,			
White and colored Cotton Hose, from 12 1-2 to 75 cts per pair,			

Together with a great variety of other goods *equally cheap*, for sale by

ORRIN RAWSON.

Worcester, April 12, 1839. 6w15.

Shawls & Fancy Hdkfs.

7 & 8-4 EDINBORO' SHAWLS, from $1 to 8,50.

7-4 White, Red, and Black Merino do from 3,00 to 7,50.

8-4 do do do from 5,00 to 12,50

8-4 Plaid Shawls at 2,25.

Raw Silk, Sewing Silk, and Mouseline de Laine Shawls, Hdkfs, and Scarfs from 25, to 3,00.

This week receiving and for sale by

ORRIN RAWSON.

April 12. 6w15.

Prints! Prints!!

8614 YDS of American Prints from 8 to 25 cts.

5263 yds English Prints from 15 to 30 cts.

2115 do French do do 20 to 58 cts.

This week receiving and for sale by

ORRIN RAWSON.

Worcester, April 12, 1839. 6w15.

Brown Cottons.

30 BALES SHEETINGS & SHIRTINGS, this week receiving and for sale from 6 1-2 to 12 1-2 cts per yard, by

ORRIN RAWSON.

April 12. 6w15.

A. W. STOCKWELL,

COUNSELLOR AT LAW,

HAS removed his Office to Brinley Row, opposite the American Temperance House, up stairs.

Worcester, April 3, 1839. tf.

To Farmers.

A SITUATION is wanted at farming for a Boy 13 years old. Inquire of

DORR, HOWLAND & CO.

Worcester, April 5, 1839. 3w.

To Let.

THE tenement recently occupied by the subscriber as a Temperance house, situated South-east of the common in Worcester, with the Furniture, if wished for. A considerable part of the rent may be paid in board. Inquire on the premises.

NATHAN R. TILTON.

Worcester, April 5, 1839. 3w.

Wanted,

A GIRL to do the work of a small family. One well recommended will meet with good encouragement, by immediate application at this office. Mar. 29.

NOTICE.

THE subscribers have this day formed a copartnership in business, for the purpose of carrying on all kinds of

BOOK and JOB PRINTING.

Their assortment of type and other materials has been recently very much enlarged and improved, and they are now prepared to print, in the best manner, at short notice, and on the most favorable terms,

BOOKS,	HANDBILLS,
PAMPHLETS,	SHOW BILLS,
Business and Visiting CARDS,	Hat Tips, with Gold, Bronze, or Ink.
LABELS,	STAGE BILLS,
CATALOGUES,	BLANKS, &c. &c.

No. 5 Goddards Row, Worcester.

M. SPOONER,

H. J. HOWLAND.

Worcester, March 11, 1839.

Mulberry Trees & Cuttings.

FOR SALE BY THE SUBSCRIBER, THREE THOUSAND Cutting's *Morus Multicaulis Trees.* 5000 Canton Multicaulis, so called. The Canton are said to stand our winters by those who have grown them, and are second to none for richness and quantity of foliage.

Also, 10,000 of the Alpine and other varieties used by the Silk growers, who recommend growing a variety to change the feed to their worms, as it tends much to their health and growth. Satisfactory evidence of their genuineness will be given to purchasers.

GEO. W. WHITE.

Also, for sale as above, a general assortment of *FRUIT* and *ORNAMENTAL TREES.*

Lincoln Grove, Worcester, Feb. 28. tf.

SHREWSBURY REPORT ON COMMON SCHOOLS.

[*Concluded.*]

Public attention is, at the present time, forcibly drawn to *the experiment* which the State has resolved on making, by the establishment of a school under its management for the education of teachers and pupils, to be contemplated as a model, in which the best theory is to be embodied in the best practice, and on which the District schools, sprinkled over all the State as with a thousand eyes, may look, to admire and to copy its lineaments. Your Committee are reluctant to say that their faith in the promised good has not as yet grown into full assurance. They have not enjoyed the privilege of ascending those heights from which they can look down on the broad and bright prospect that more favored minds have been permitted to see. It has been a growing conviction in our minds that the people in their local distribution must depend on their home resources; that if they lean hard on foreign strength it will not support them; that, standing up in their own vigor and feeling that the life-blood of every District must be driven in its currents by the force of its own heart, they may, by evident degrees, accomplish a prosperity that will be vainly looked for from any other quarter.

It seems to us that the public cannot reasonably expect that, to any considerable extent, if at all, a class of persons will be educated who shall devote themselves, from year to year, to the business of teaching common schools, or who shall mainly depend on this business for a livelihood. No remuneration that may be expected will encourage such a course, and we may therefore expect that teachers will, in most cases, be taken, as they have been, from those who have acquired their preparatory skill in common schools, with perhaps some additional instruction in private schools and academies. With these views, and on the supposition of aid being granted for the better preparation of teachers, we are persuaded that if, instead of creating and supporting one or two large State institutions for this purpose, there should be a wise and liberal distribution of the State's patronage among the existing and, perhaps, some additional incorporated academies, so as to secure in them able and more permanent teachers, and bring the expense of tuition to a moderate charge, young persons, in humble circumstances but of resolute will and industrious and enterprising habits, would find within their reach means of instruction and preparation as teachers at least as good as will be furnished in any other way.

It is a question, of some moment to determine, how far such a State establishment, independently of its remoteness from most of those who would wish ready access to it, and of the inconvenience of bringing often together its supervisors distributed over the State, is adapted to furnish a safe model for general imitation. In the construction and direction of a State laboratory for the formation of teachers and in the production of a central pattern of public schools, we think we see ample scope for all the wisdom that can readily be combined for these objects; and, in the difficulties which lie in the way of success, we think we see ample room for large allowance, if the most generous purpose and strenuous effort shall reach no farther than the consummation of a beautiful theory that will not answer, in practice, the expectation of its ingenious contrivers.

If, in the nature of the case and in favorable circumstances, the theory be reducible to useful practice, we are not fully persuaded that such an establishment, in the hands of the State and liable to be affected by the fluctuations of party and the interested schemes of political ascendency, is likely to keep, should it ever gain, a sound public confidence.

Were such an institution in the centre of a European State, where the political and religious opinions of the people are shaped by the edge of the sword, it might command the submissive confidence of the subject. But in a Commonwealth so free as ours, where every man is presumed to be the master of his own political and religious sentiments, and where we find the natural result of this freedom in a diversity of principles and of measures to carry them into effect, it would not be strange if, in the progress of time, well founded distrust should arise respecting the influence that shall directly and indirectly be cast into the management and instruction of such a seminary. In the earnest desire for the improvement of public education, and in the wish to secure this end by the establishment of one or more such institutions, the harmonious accommodation of hitherto discordant elements may be skilfully brought about; but when the work is accomplished and large State investments have given to it importance and influence on the public mind, then the temporary agreement and repose of naturally restless elements may be followed by mutual distrust and disastrous commotion.

If we mistake not, experience has taught, what a considerate forecast might have learned, that the interests of education in this country are best promoted rather by the patronage of a State in independent hands, than by a direct dependence of seminaries of learning on political power. Relying for their support chiefly on their own merits, and their governing power being in the hands of those who were responsible only to a surrounding moral sentiment, they have enjoyed a greater confidence, had more unity of plan, a steadier management, a more practical and therefore more durable and efficient character. While then we freely express our doubts, we would not entertain unreasonable distrust. We look upon the scheme as an experiment, feeling incompetent to determine its merits or to prognosticate its results. Should its operation be successful, beyond other means, in carrying forward the great work of popular education, none will be more grateful than ourselves for the wisdom and energy that shall give it success. And if, on the contrary the magnificent scheme shall fail to accomplish a proportionate good, or shall even prove to be a signal and mischievous failure, we shall cast no suspicion on the purpose of the enterprise, but regard it only as an unfortunate and benevolent mistake.

Your Committee would suggest several and, to them, more obvious means of promoting the usefulness of common schools.

The first method to which we would invite your attention is *a larger expenditure directly on the schools themselves.* Should the State still further aid the Towns by generous annual grants from resources appropriated to this purpose when its revenues are redundant, making the amount of dividends to each Town in some degree dependent on the number of scholars, the time of their attendance, and such other conditions as would operate to encourage local effort, and should the Towns themselves, from their own resources, make more liberal grants for the support of their schools, the increased expenditure would be true economy. Its effect on the schools would be in two ways.

1. *On the teacher, or character of instruction.*

Better compensation would, particularly in seasons when skill and industry in other occupations are liberally rewarded, induce a readiness on the part of a greater number to engage in the business of teaching both in summer and winter schools. The compensation for labor and skill in other employments has, most of the time for a number of years, been such that young men and women competent to teach could find a more profitable employment of their time in the steady occupation of the year. They could not afford to interrupt their principal employment by teaching school for a few weeks only. If somewhat greater compensation should be made for teaching, and the schools should continue a longer time, we think that a greater number of persons willing to teach would be found, that greater inducements to teach, creating competition and raising the employment, would lead to better preparation for the business, and that those who have some experience, and with it more skill, would not so soon forsake the calling. But whilst almost any other business, for those having the same intellectual and moral qualities, is, all things considered, better rewarded, it cannot be expected that the sagacious and enterprising will forsake their wonted employment, for a brief season, to engage in the arduous business and incur the dread responsibilities of a teacher of a District school.

The second effect of additional expenditure would be on *the amount of instruction.*

Our schools are indeed unprofitably short, continuing only from ten to thirteen weeks in the important season of winter. At the time they stop they are in the best condition to go on. The addition of three or four weeks would be more valuable than any preceding equal number. We deem this subject worthy of particular consideration, from the fact that, if the time of our schools is not lengthened, the children to be taught in them will not be likely to gain so much useful knowledge as has been acquired by those who have already come to mature years. Children find profitable occupation at an earlier age than they did a few years since, and therefore they do not continue at school so many summers and winters. The number of scholars that attend school after the age of fifteen, when they are capable of receiving more benefit from instruction, is sensibly lessened. This state of things, the result of a change of employment in New England, is likely to continue, except at intervals when business generally is depressed. It is therefore of great importance that as large opportunities for learning be given to children, in their early years, as can reasonably be granted. Whilst the children do not continue at school so many seasons, the season of teaching is itself shortened by the somewhat increased compensation already required by teachers, including their board, and by the additional price of fuel for the school-house, while the money granted is not much if at all increased.

Another and truly important means of promoting the usefulness of common schools is *the diffusion of a correct knowledge and sense of the relations of teacher and pupil.* From the want of just and steady principles respecting these relations, the benefit of schools is often much abridged. Difficulties not unfrequently arise in school districts, and in schools themselves, from a want of definite views on the part of parents and teachers respecting the legal rights, powers, and duties of the latter. Knowledge of the extent and limitation of his authority is hid from his eyes. Access to it is exceedingly difficult. It is not open to him in the statute book, to which his approach would be comparatively easy. It lies in fragments scattered up and down in a wilderness of judicial decisions spread through different States, for, though the decisions of courts in other States are not of themselves valid here, there is a wise respect paid to them in our own courts, and a cautious hesitation to come into conflict with them. They have the authority of revered wisdom if not of positive law. The Committee, too, are sometimes embarrassed in the discharge of their duty. They find it extremely difficult to ascertain the limits of either the teacher's authority or their own. They cannot always tell whether they are over or within the line of their duty when the intervention of their authority is called for by the earnest complaint of parents and by the insubordination of individual or confederate scholars. The inconvenience of this vagueness is more extensively felt than complained of. Perhaps the authority of the teacher is too general in its nature to be confined within bounds that shall exactly comprehend the various contingencies that may happen. If your Committee should venture to say that the occasion for the use of authority must determine its limits, there might still be a wide diversity of opinion as to what should constitute an occasion for its use; and if all should agree as to the call for its exercise, they might differ widely as to the measure and the mode of it. As there is great need of discretion in the teacher, there is also much need that discretion be allowed to him. His is an approximation to parental government, and, so far as the one approaches the other, so far should a similar discretion be conceded. Regarding then the teacher as, to a considerable extent and for the time being, in the place of the parent, we think that, as in the one case, so in the other, the law will not interfere with the exercise of authority, except where the bounds of reason are clearly transgressed, and the exercise of it works palpable injury to the subject of it, and tends thereby to make inroads on the social welfare. In doubtful cases public justice will lean to the teacher rather than to the pupil, as it presumes the discretion of the parent till the proof plainly forbids such presumption.

Unless we widely err, the due authority of teachers has, in many instances, been gradually frittered away, and the art of coaxing has been required instead of discreet *government.* In schools of from forty to an hundred scholars, where the number is nearly equalled by the variety, a morbid sentiment relies for subordination on the power of persuasion alone. Those who are governed no where else, and no where else persuaded, are expected to be held under a salutary restraint by the gentle sway of inviting motives. If we may suppose cases where this lenient power is strong enough to curb the wayward and subdue the refractory, we think it must be in cases where rare skill is applied to select specimens of human nature. We urge nothing against the power of persuasion within its reasonable limits, and we could wish that these limits were much wider than they are, as they doubtless would be with improved domestic education. Early and steady respect to authority at home, prepares the way for easy government in school, and whilst it is a perpetual blessing to the child, it is a present comfort to the parent and a service done to the public. Not till an even-handed authority creates the power of persuasion at home, may we expect its triumph abroad. Whatever value then we put upon its gentle influence, we think that, at least in schools, it is not good for it to be alone. Law, not a name, but a power, must have a known existence, and if this knowledge cannot be communicated by its letter, it should be acquired by a sense of its wholesome penalties. There are those so headstrong from long indulgence and from their habits of early domination, that to bring them to their duty in school and to keep them from marring their own and others' good, by the gentle power of motives, would be as unreasonable an expectation as that of subduing the wild colt of the prairie without a thong or a bridle. To say that such should at once be turned out of school, is to say that they shall not have the very benefit which all need, and they more than others, the benefit of a well governed school, to whose government their submission might be a salutary novelty. To expel a pupil from school should be done only by a cautious decision and as an ultimate resort. To inflict upon him this disgrace and to deprive him of the advantages of education is, in some sense, to punish the community. Such a result may sometimes be unavoidable, but in most cases it may be shunned by the prevalence of a quick and strong sense, within the District, of the importance of a firm and well sustained government in the school, and by leaving mainly to the discretion of him, who is held responsible for the success of the school he teaches, to find where persuasion can, and coercion must, do its work.

Your Committee are unwilling to dismiss this part of their report, without pressing further on your consideration the importance of a correct general sentiment respecting schools both public and private and of every grade. We think that much of the inefficiency of schools is occasioned by an unintentional and indirect interference of parents with the appropriate authority and influence of the teacher. It is an interference that works no less effectually because its operation is indirect and unsuspected. We refer to a home-bred influence that springs up by the fireside and around the table. It drops from the parent's lips on the heart of his child to be carried into the gatherings of children in the neighborhood, and thence, with accumulated power into the school, there to injure if not to frustrate the best endeavors of otherwise competent and useful teachers. It takes the place of a salutary influence that might easily be exerted by the judicious and decided co-operation of parents while their children are under the domestic roof. The indulgence of parental fondness humors the waywardness of the child, lends a willing and partial ear to the child's unfounded complaint against the teacher, entertains unjust suspicions of his intellectual attainments and discretion in government. Instead of placing the full weight of parental authority in the hands of the teacher, it takes away from those hands much of the authority which the deliberate and settled wisdom of the State has placed in them. We would therefore respectfully, but with an earnest voice, call upon parents, by their tender and sacred regard to the best interests of their children, and by their enlightened respect to the general good, to refrain carefully from weakening the government and diminishing the usefulness of the teacher by hasty or ill-founded distrust of his competency or faithfulness, and to consider that, in the regulations of his school and in his judgment of the character and conduct, the merit or demerit of the scholar while under his eye, he has advantages for discernment which can be possessed by no one else, and to bear in mind that, as a general fact, the teacher feels his responsibility more deeply and constantly than others feel it for him, and that his reputation and disposition stimulate him to put forth his best exertions for the useful advancement of the school. Let them not forget that, while the children are in school, parental authority is passed away into other hands, and that neither the parent nor the child should entertain the thought that any remnant of domestic power may infringe on the supremacy of the teacher whilst standing where the public will has placed him. For his sake, as well as for general good, we would speak of the disadvantage which occasionally arises in a school from the pupil's leaving it, by consent of the parent, just before the public examination at its close. It is an injury to the child, injustice to the teacher, and a bad example to the school. The expectation of being present at that time leads to preparation for it, as the hope of escaping inspection is an invitation to negligence. We are aware that, in most instances this shirking from notice is resorted to by pupils to conceal the ignorance in which misspent hours have left them. The influence of such, however, sometimes goes beyond themselves. In their exile they wish to divide their disgrace with others. They make them discontented, and draw into their scheme those who have done better than themselves. The teacher is disappointed and mortified; it breaks in on the harmony of his judicious arrangements, and, though it take place by the capricious indulgence of the parent to the humor of the child, it is construed, as it seems to be, a token of the parent's disrespect to the teacher, since punctual and constant attendance are justly presumed to be at his control and not to be dispensed with for a frivolous pretence.

There are, doubtless, occasional departures by the teacher from the path of discretion and justice, sometimes inadvertently, and, at other times, by hasty steps amidst the cares and perplexities of his difficult and often irksome calling. Sometimes mistakes are made by the teacher from inexperience, and even from an anxious desire to perform usefully the duties of his station, and these, if let alone by others, would readily be corrected by himself. From the nature of the case we must expect that young men and young women will teach our public schools, and no small allowance should therefore be made for the liabilities of inexperience to err, especially when we find that perfection is not the result of the most mature experience even in our private dwellings, where the number is comparatively small, where the assortment is less various, where all are accustomed, from year to year, to the same government, and where we have had the clear advantage of moulding the mind when in its most pliant state.

Great injustice, so far as our own observation guides us, is more frequently done to the teacher than to the pupil, and it presses upon him at times, with a weight that almost discourages effort. His burthen is enough to bear, when he is strengthened to support it by the united aid and encouragement of the District where he labors. System, regularity, prompt and uncourted subordination are vital to our schools, and we cannot but regret that on this subject there are, in too many instances, a loosenesss of thought and an incorrectness of feeling. Better is it for the child and for his associates in school, that the strictness of its discipline somewhat overreach the line of exact discretion, than that the teacher's authority be encroached on by parental interference or irritated and public complaint. If great wrong is complained of by the child, and is justly suspected by the parent, deliberation will be better than haste. Sudden and rash complaint from any individual in a District should be cautiously entertained instead of being allowed to spread with hot haste and growing alarm throughout the Town. If wrong is done of sufficient magnitude to claim redress, there is a tribunal where it may be obtained, which should, however, be approached with calm and cautious steps, and be regarded rather as a desperate than a common resort.

The station of a teacher should be honored for its usefulness, and to maintain its proper influence. He should not be spoken of with disrespect by parents to their children, and their disrespect and complaints should be discouraged. He should be treated with kindness in the District where he labors. It will encourage him and influence his pupils. The parent's visible regard for the character and calling of the teacher will become the child's. According to his known standing in the estimation of the former will be his power to do good to the latter. The teacher's employment and the child's task will be less irksome, and while there will naturally arise from the respectful and kind treatment of the parent to the teacher an increased interest, on his part, in the welfare of his pupils, he will be placed in circumstances where he can show to them his kindness with more advantage. While he will not relax his discipline, the means of its support will be more efficient and less repulsive. The severity of correction which would be otherwise required will, in a measure, be superseded by the conviction of the child that parental authority and approbation are, beyond doubt, on the side of the teacher.

Your Committee would draw your attention to the subject of *selecting teachers* for the several school Districts. The useful performance of this duty calls for sound judgment on the part of the persons chosen to nominate and contract with the teachers. We have no wish that this power pass into other hands than those in which the Town has already placed it. The duty is too delicate and too responsible to be coveted. It is gratifying to us that while a new provision of the statute relating to schools gives to Towns an alternative on this subject, this Town has not seen fit to change its practice. Whoever has this trust committed to him should carefully and resolutely steer clear of individual, family, sectarian, and political predilections. Unblemished morals, literary capacity, aptness to teach, including government, and fidelity to his calling, are the substantial requisites of the law, and to obtain this combination of qualities should be the steady aim of him who offers a candidate for the approbation of the Committee. The law makes no further claim, because it is itself directed by the genius of a free policy. In the choice of a person to perform the duty of nominating a teacher, we think we have sometimes seen more than negligence, a zeal not according to knowledge. Party zeal, low intrigue, family favoritism, petty and even vicious personal interest, or the whim of a spoiled child, if not guarded against, may do the work that should be done by honest principle under the lead of sound discretion. We are in favor of rotation in the office so far as the public interest on the whole can be secured by it. The principle, however, though theoretically, and often practically, right, may be carried too far, and do injury where only good is meant. No man would change his miller who grinds an honest grist, for the sake of change. He will in this consult his interest. Let the public do the same in feeding its children with the bread of knowledge.

We might still further press the subject on your attention, but will not presume on your longer forbearance. If we have already trespassed too far on your patience, we have done it from a sense of the importance of general education by public schools. We regard them as, under God, the affluent source of New England's enterprise and skill, her quiet and thrift, her safety at home and her honor abroad. They are the check and the balance of power; the poor man's treasure and the rich man's bond. They are the eyes of liberty, and the hands of law, as they are both the offspring and the root of religion. They were devised by a foresight that reaches every interest of man: they were established by a sacrifice that proves the depth of principle which decreed their being; and they have been guarded, from age to age by the sleepless vigils of wisdom and goodness. Be it ours, then, to cherish, to improve, and to transmit them as a holy trust bearing in its hands the record of past and the pledge of future good.

GEO. ALLEN,
SAMUEL DE WITT,
WM. H. KNOWLTON.

MORAL REFORM.

The subject of Moral Reform has become one of intense interest to all who realize, in any degree, the wide-spreading evils of Licentiousness. The question, how we can promote this cause, is one of interest to all who feel its importance. Societies are formed for this purpose; but it seems necessary that something more be done than barely to form a Society; its members must feel interested; and in order to excite an interest, it seems desirable to contemplate the subject in all its bearings. In taking a view of this subject it appears to me, there are many things overlooked; which are not, strictly speaking, licentious; but which lead those to ruin who indulge them Persons never become licentious suddenly; any more than they become intemperate the first time drinking, but each is done *step* by *step.*—*Friend of Virtue.*

RULES FOR BEHAVIOR.

The following rules are taken from the appendix to the second volume of Washington's Writings. The whole number drawn up by Washington was one hundred and ten, and were compiled we are told, when he was only thirteen years old. They form a minute code of regulations for building up the habits of morals, manners, and good conduct in very young persons. A few specimens will be enough to show their general character;—

1. Every action in company ought to be with some sign of respect to those present.
2. In the presence of others, sing not to yourself in a humming noise nor drum with your fingers or feet.
3. Sleep not when others speak; sit not when others stand; speak not when you should hold your peace; walk not when others stop.
4. Turn not your back to others, especially in speaking; move not the table or desk, on which another reads or writes; lean not on any one.
5. Be no flatterer; neither play with any one that delights not to be played with.
6. Let your countenance be pleasant, but in serious matters somewhat grave.
7. Show not yourself glad at the misfortunes of another, though he were your enemy.
8. Let your discourse with men of business be short and comprehensive.
6. When a man does all he can, though it succeeds not well, blame not him that did it.—*Mothers' Mag.*

THE WINDMILL.

At a late debate in Chester county, a reverend defender of Colonization, compared abolitionism to "a great windmill, that made a deal of noise and threw a great quantity of dust into people's eyes." He was replied to by a plain, hard working farmer, who had often witnessed the practical operation of 'windmills" "Abolitionism may," said he, "n one sense be compared to a 'great windmill'—for it separates the chaff from the wheat, blowing the chaff away. Those who stand at the right end can see the wheat, but those who stand at the wrong end get their eyes full of chaff." A great many men are in the condition of this Colonization clergyman—*they stand at the wrong end of the Mill.*—*Penn. Freeman.*

THE MECHANIC

If there is any station truly enviable, it is that of an industrious mechanic, who by his own unaided exertions has established for himself a respectable place in society; who commencing in poverty has been able by his skill and perseverance, to overcome every obstacle, vanquish every prejudice, and build for himself a reputation whose value is enhanced for others, and let it be remembered, this situation is attainable by all who have health and practical knowledge of their business. It is a mistaken idea that fortune deals about her favors blindly, and with a reckless hand. Industry and virtuous ambition are seldom exerted in vain.

LAZINESS.

One fiery day, a farmer went forth to cut his mowing lot, where he had hired half a dozen hands to cut down the grass. He came upon them suddenly, and found them all lying under an apple tree. 'Well' said the indignant farmer, 'I'll give an extra half-dollar to the laziest fellow amongst ye!' All jumped up upon their feet to claim the donation, but *one man*, who laid still. 'Ah!' (said the farmer,) that fellow has won the prize. Here, my lad, take your money." To which Indolence answered—'Won't you please, put it in my pocket!'